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See Page 35.

" " 36. Christ to reign in "renewed natures"

" " 39. Faith and Love - will carry us over all floods &c

" " 40 Period of reign of Christ will be, when the "Beast" is wounded to the heart and taken away. before the reign

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# The Revelation of REVELATIONS

particularly an

# ESSAY

Towards the

Unsealing, Opening, and Discovering

The Seven Seals, The Seven Thunders,

and

THE NEW-JERUSALEM STATE.

—

By JANE LEAD.

—

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# THE REVELATION OF REVELATIONS

particularly as an

# ESSAY

Towards the

Unsealing, Opening and discovering the Seven Seals, the Seven Thunders, and the New-Jerusalem State,

The which have not hitherto so far been brought forth to light (except by the Spiritual discerner) to any degree of satisfaction, as to the understanding of the grand mystery.

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Published by J.L. the author of the Heavenly Cloud, made mention of, particularly in the preparatory epistle to that late Theosophic piece, entitled, Theologia Mystica, A work never exstant before.

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Rev V. 9. And they sang a new song saying, Thou art worthy to take the book, and to open the seals thereof. 1 Cor I, 10. For God hath revealed them unto us by his spirit; for the Spirit searcheth all things, yea, the deep things of God.

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London, printed and sold by A Sowle, at the Crooked-Billet in Holloway Lane in Shoreditch. Also by J. Lead at the Carpenters in Bartholomew-Close; and at Booksellers in London and Westminster. 1683.

From the Library of C.H. Berne 12/23/57

To the living Stones gathered, and to be gathered to Christ, the Foundation Stone, (wheresoever hid, scattered and dispersed) who are elected in God for the New-Jerusalem-Glory and Mount-Zion-Church; all Love, Grace, Peace and Joy be multiplied from him who was, is, and is to come.

THE establishment of the restored Zion-Church cannot be by man or after manly wisdom, but by the holy Spirit, which Christ our Prince and Saviour hath sent in his own name, to build upon the Foundation of the Father and the Son; a Rock indeed, which remaineth steady and unshaken from time to eternity. And indeed who else is found sufficient for the gathering and building of these holy Temple-Stones, that are to be fitly conjuncted together to make up this glorious Church, that may be presented all fair, without spot, as becomes the Spouse and Bride of the Lamb, which you will find the whole subject of the following Revelations tend to, even to the bringing out of all that are found in lifeless forms into the very substantial life and Ministration of the holy Spirit, where the Increase and growing up is known, into that Body in which God will move and work all; for that which end all prophecies that have been from the foundation of the world, may have their fulfilling in this last age; for the which, good assurance is given, from the fresh springing of the Word of Wisdom, that may produce a sealed commission, not only in Letter, but from the feeling fiery-breath of the true Unction, which is the living Epistle, by which alone I desire to be made known to you, and from thence do send pure Love-greeting to them whose ears are opened to hear and receive what the Spirit of Truth hath declared and unfolded in this little Volume, which now is presented to public view, contrary to the intent and purpose of the subordinate author hereof, who, as I was waiting in my Continued Course and order, upon the heavenly Showering, and to feed and be refreshed in this all-fruitful and pleasant pasture, being satisfied here to take my lengths and breadths in all free conference with the Lord, the Spirit, whom I did well know by his inward flaming Body, which at certain times did stir and rise, and then I could hear and distinctly know the Voice of his Mouth, which came as a soft melting Fire-breath and said, Record what since October 1679. hath been seen, heard, tasted and felt, and shun not to declare it, for it hath a peculiar service in God's behalf to do, tho' at present hid from thee, only observe and be watchful, and I will certainly follow this at the heels. And thus you may perceive under what constraint I am, and by whose commission these deep and mystical Revelations are now published, who foresees what effects they are to have, and what Souls and

# An Epistle

Spirits are to be touched and enkindled from the same burning-Ray, which will surely overshadow the believing. And for the doubtful, I have only this caution, and that from the Holy and just One, That henceforth they cease from rash and uncircumcised judgment, which doth arise from the Rational will and spirit, and above all to put on the meek, simple and child-like spirit, and so cease to be injurious to their own souls; for nothing is more prejudicial to the growing and springing Life and Light, than to give way to incredulity and an evil suspicion raised from the dark mists of Sense and Worldly wisdom, which can never reach the deep things of the Spirit. Therefore, if there be any force, power or authority in that Word of Life that was from the beginning, and is now come to bear his own living Record in our day; which Word and Spirit of Truth and Wisdom let none resist, but open the everlasting doors of their Souls and minds for to take it in, and so you will of the lively Hope partake, and bear the true and living testimony with us, That the Morning Star is risen for to lead us out of ourselves, where nothing but darkness is, and where the fallen Spirits keep their strong hold, binding and putting out the eyes of Sampson the Nazarite, the figure of the eternal Spirit, which is in all the Sons of Adam, against which the grand Apollyon hatcheth his treacherous conspiracy; for he hath great indignation against us, because such love, Grace and goodness hath now abounded to us in Christ Jesus our Lord, who is come to offer himself an effectual Salvation in all; there is not a door that he passeth by, but that at one time or other he knocks at it, and would find entrance in, to redeem and fetch out his own eternal Spirit from under bondage, death and misery. But such are the subtle wiles of that enemy of all mankind, that he provides a Delilah for some to steal and draw away their minds, and to seduce their more noble part to that which is vile, base and sensual. And then, another more subtle bait he casts out for those who are mortified, and have escaped those worldly charms, and are come to a sober and lawful use of the things of this creation, and yet are held captives through the multiplicity of mortal cares, businesses and concerns for the outward man, whereby they are

so overcharged and weighed down in their spirits, that they cannot get up to shake off this earthly dust, to walk with God in Enoch's state, not observing that counsel of the Lord Christ, First to seek the Kingdom of Heaven; and with all getting to get Wisdom; the contrary to which is most universally practised in making Sure first of the Beasts Kingdom, and the perishing Mammon of Unrighteousness; and then if the Kingdom of Heaven will fall in and be added to them, it shall be welcome; but alas! this will not do, Christ will not be served last. Wherefore, let not the Serpent beguile any who seek the Pearl of Christ's Kingdom, but be wise to avoid the choking Earth and drowning Floods, and trust the Lord upon his Word, who will certainly make good whatsoever we part with on his account, as there are some who can witness to God's truth and faithfulness in this matter.

A Third Caution is, for those who are got out of the throng and incumbrance of worldly multiplicity, and have thrown off all those weights and sins which do so easily beset them; they must know that all this will not fully secure them, though it be a very good ground-work, and greatly advantageous for the rearing up of God's perfect Tabernacle within them for the following Spirit to rest upon it; but be advertised from the holy and true foresight of the Spirit of Jesus, who knows the dangers and perils which attend this state also, which though they have escaped the worldly bondage and earthly pollutions, yet Spiritual defilements may remain, which are of more dangerous consequence than briary cares and worldly distractions; for we have not only to do with a Birth of flesh and blood, but there are internal powers and principalities of an higher descent, which join their forces with the rational spirit, which is the more wise and sober part in man, and therefore most readily take upon them, to prescribe laws and rules for the superior Soul to walk by, who finding itself fallen, stands in great need of an help and guide, to bring it out of this wretched plunge and confused state, being convinced by Christ the true Life and Light risen within, how the case stands with it, and thereby made eagerly desirous to be set free from those inward usurping Powers,

which come with all, deceiveableness to circumvent and keep the soul in the strong hold of a rational sense which must be quitted. And now the enlightened soul feeling the malady so great and so painful, looks out diligently for a speedy relief, and is ready to embrace every Physician that doth profess to be skilfull in the curing of souls; whereupon comes in a second danger, of which ye will do well to take head, that is, to be cautioned from whom you receive Spiritual medicine, and whether they be such who have the true Balsam and Tincture of Life to give forth from the very Unction of God resting in them; for no other can be profitable unto you. All who have not this Soveraign White Stone, which knows only how to pour out his Name as precious ointment from vessel to vessel, are physicians of no value. Therefore while ye in the state of minority are, and have need to be under pastors and teachers, till you are come up to the highest form, ready prepared and qualified for the great Master Teacher to undertake you, even the holy Spirit who will perfect whatever was lacking in other teachings, and through other mediums, for which direct your eye, waiting in a peaceable concord and silent harmony, in your own Jerusalem within, whereupon written is to be, Holiness to the Lord in every property; and then you will come to know the fresh pasture-springs which are only under the breaking-up-seal of the holy Unction, where no defiled foot hath ever come to raise the dust, to discolour this golden stream. This is the ministration which you will find the following openings to point out and lead to; and though as yet it be an un-beaten path, which the Lord hath by his instrument now declared, and made known in way of vision and prophecy; yet it is the true Daystar that will give its own light and witness: Therefore let the wonderers, despisers and contemners take head of making a mock of that which the Alpha and Omega will own and stand by, as his exp[illegible]s mind who prohibited the publisher hereof from altering the way and manner of the revealing of these great and deep things. Therefore you have them unpolished in their own naked simplicity as they were every

day revealed and given forth, not in the dress of human wisdom; no, they are of another descent and the spiritual ones in God will feel, know and taste from what Treasure-house they proceed: And as for others, we do not heed their judgement, only shall be found in hearty prayer for their true enlightening, that all may come to know what the Love-Trumpet doth now sound for, is it not that both earth and sea may give up their long-buried dead, and that his cursed ground may no longer shut up the dead in Christ? Are not these tidings brought from the bright East? that the Lord is coming to bring forth himself, in a new and marvellous resurrection such as never was yet, and therefore hath beforehand sent his holy Spirit of prophecy, to proclaim what he intends to fulfil, according to his ancient purpose and decree, and for this end hath shewed what gates are to open, to give entrance into this all-fruitful Sharon, where the scattered Love-flock hath been hunted and chased as panting harts, shifting their pastures, and yet not finding where to lie down and be at rest, which indeed can never be expected, till through the Seven Seals ye do come, where the full glorious Resurrection Day ye shall witness, through all things becoming new, where the holy Spirit, your Overseer, and feeling Life, shall ever and always be known for fixation in the Resurrection State? And though the Sadducees be numerous, that have no faith ever to see this first Resurrection, which is from the body of Sin to be made free, giving witness hereunto first, by being begotten alive from the dead, according to the Scriptures; You hath he quickened who were dead in trespasses and sin; Therefore it is not incredible to us that God should raise the dead, (see Rom: 4, 5, & 7 Chapters), but each one in Christ's order; for allowance must be given for degrees; for as the death is gradually, so is also the Resurrection perfected through received acts of Power; a similitude whereof we may see in the visible sun, which doth not attain its meridian height at its first rising, and so the body of the resurrection doth not at once, but by degrees, advance to its full height of

lustre and glory; So as we must give way to measures and degrees in all sorts, whether in dying or rising; all opening one Everlasting mystery of glory in the powers of our Lord Jesus, who will bring all, one after another up to glory. Now then let each one prove his own work wrought in God, whether in death, resurrection, ascension or glorification; for these are all linked together, though not attained or reached but in their own order, still going on from the first step to the last; the way for the attainment of which, you will find described according to the measure of the Spirit, given for manifestation of these long hidden truths that have lain under the Seals, where you will find the path that leadeth into the death, and the loosing therefrom, through the seventh Seal, opening for the resurrection, which the Seven Thunders do plainly express and so proceed on to the ascending reign in Christs kingdom, which is great and magnificent, giving its own signal demonstration, by opening the divine magia, whereby the holy Spirit comes to act in his own place viz, in the ascended body of the Resurrection, from thence to go forth and work his wonders, such as yet were never wrought, which will be the introduction into the fixed glorification for to be co-centred in the ascended triumphant Spirit, the glory of which is attributed to the Lamb of God, of whom it is said, That he is worthy to receive blessing, wisdom, power strength and glory, for the effecting of so full and perfect a Redemption; all which shall be assigned to the glorified in Christ who in the royal unchangeable priesthood shall be confirmed, as going up from glory to glory, till swallowed up in glory, power, might and excellency, the manner of which is defined as the close of all that hath been treated of in this Book, as the finishing testimony

As you may see in the Book entitled, The Heavenly Blood by the same author.

which at present was given me from the Lord of Glory. Therefore so receive them in faith and love for this is the day of God's Revelation, who sends forth this as a fore-going harbinger, who according to his promise will soon follow to fulfil all the rich and precious things prophesied herein; and therefore calleth upon his scattered stones to get together, to harmonise in the Eternal light, love and purity, provoking each other to go on forward in this four-fold process of our Lord Jesus, arising out of this long night of slumber; for the day is broken and the morning-star may be discerned. Consider to what a life of glory and immortality ye are called, it is great and wonderful indeed; yet know! the East-gate now will open to those that earnestly knock thereat; so that there is a certain possibility to get up unto all these degrees of glory: Wherefore let none doubt, but be girded with the omnipotency of Faith, which will rid the way swiftly, leaving all unbelieving loiterers behind. A race we have to run, some may not be yet set out, others newly engaged, and others a good way in the race; but blessed are they who shall at the Prize first come, that so they may return to strengthen, and encourage their Companions in the race, who may see the rosy garland of victory in their hands, and the diadem of precious stones, as the prize which they have won, which doth well deserve to be run hard for, not delaying so much time as to look behind, being once set out, but so run that we may obtain. But it may be questioned, Who and where those are which are so resolute and strong in spirit, as to hold out to the end of the race? For this, none can be found indeed, but such as are drisen with Christ from the dead, he is and must become the racer in us; for all other legs we run with, will soon tire and be weary; therefore set not out till Christ

your life and strength be risen, as a Giant refreshed, to run out this conquering race, where ye may come to lie down under the encompassing glory, as in an everlasting pleasant shade, possessing all those high and wonderful immunities, glories, crowns, joys, gifts, powers in the holy Spirit, who will magnify his office in acting and working all in the body of the Resurrection, concerning which I shall no further enlarge, but refer you to what is treated of in the former, and this the following Revelations. I shall now cease, and shut up all in that springing fountain, from whence this bundle of revelations did proceed, having a good hope and certain persuasion, that the Lord will be with his own testimony in a light day, spreading over all the darkness of those minds that shall attend and receive without prejudice what is written, though to some it may appear abstruse deep and mystical, and hard to be understood, yet to others, who are come under the teaching of the same unction, it will appear plain, and easily apprehended, and that the Spirit will bear record with us, of what was, and is, and yet is to come. Now the things yet to come, is that powerful and princely reign unto glorification, which hath long been prophesied of, and now again with an affirmation, that the Lord will suddenly be upon us, to take unto him his kingdom, which nothing of the beasts reign shall mingle. Oh! holy, precious, and elect let us not sleep, but set our morning-watch, for tidings are come to make all things ready for him: Let it appear who the Wise Virgins are, by their making themselves ready to meet the Lord, not only for a visit or

salvation, but for an eternal marriage, and an uninterrupted nuptial fruition, and so to be ever with the Lord, or rather the Lord to be ever with us, as his dear bride, perfectly redeemed from the earth, as it becometh her thus Holy and Blameless to be found; for the everlasting Priestly Celebration and Holy Ministration, in no other Temple but what is called God and the Lamb where the only true Spiritual Worshippers are found, and from whence our praise-offerings will spring, as from the bright Sphere of Glory that swallows up darkness, death, sorrow, contempt, and the curse in a full and total victory; for the hopes of which and first budding fruits now shall conclude with high acclamation, glory, Salvation and Praise to God and the Lamb, that Cometh to reign evermore; even so and Amen.

Known to be yours, in the unsealed Book of Life, which none can shut again,

J. ☞ Lead

and

E. F. Follows.

# The Introduction.

It was my purpose to have suspended, as yet, any further manifestation of the revelation that still followed me, and would have hid the golden talent only for an increase in its own invisible ground, from whence it opened at first, till such time as it might come forth in the multiplying number of the holy Spirit, to seal up the glory of all that had gone before in vision and prophecy; but Christ, the bright banner of glory stood before me, and said, Keep in record the journal of the new raised life according to the profession thou art going on in; and know that what hath and is further to be revealed, shall be sealed with a mighty witness, conquering all opposition, wherever it shall rise! Wherefore go on and forbear not writing; for it shall be as the unclouding of the present dark day. And many shall come in at the brightness of its rising, though it now seems to be under an eclipse.

Thus was I afresh enkindled from the All-piercing Word of my Lord, who knows for what end he moves me hereunto, tho' I still objected against it, as fore-seeing no passage for such high mysteries nor likelihood of their reception in that love which is void of censuring, and therefore would rather have hid these heavenly things in their own centre. But seeing it hath pleased the Lord to over-rule my resolution, I shall be obedient to his Word, as believing it may extend to the benefit of some who are known to himself, who will not disesteem the preciousness of the Spirit for the

vessels sake; wherefore I shall no longer be backward to reveal what is of great weight and importance, as being well assured, that the Lord Jesus will go along with me, till I have fulfilled the declaration of the whole mystery. I feel the divine Agent that works mightily in holy separated Souls and Minds, driving on to make way for what is yet behind in reference to the manifestation of that kingdom, which now the Lord is about to restore in his Saints, and therefore gives forth fresh and lively ideas of it, that pure minds may be excited to look for its coming in their new earth and heavens, which are to be garnished as with purity, so with dominion and power, even the rising Body of the holy Spirit, which must restore all things which have been in confusion. Now what goeth before to make ready for this, hath been already set down by the golden Pen, which is dipped in the Springing unction to which more considerable revelations are added by him who saith He is come to make all things new, being ready to give forth the promise of the Father in the administration of the everlasting Gospel. I say, the faithful witness, and ground of all mysteries, minded me of his charge to his disciples when he was to disappear to the outward, viz, That they should wait at Jerusalem, the holy city, in harmony, concord and oneness of mind, with great confidence and love to each other. A deeper search the holy one doth make in them, who in this last age are waiting to be endowed with the full acting body of the Deity, which will be manifested in a different manner, than in the days of the Apostles, that being by way of gift, coming

Meaning the Book of the Heavenly Cloud.

Acts 1-4

down as a shower; but now those who shall be endowed with this signal blessing, must have it by way of a birth in them. The apostles were to wait at Jerusalem, which was a figure of the principle of light, where all natures and properties are harmonized to an equal temperature, all faculties are Spiritualized and purged from their drossiness, and reconciled to each other in a sweet love-accord. It is plainly showed me that the holy Spirit will have his birth in a peaceable habitation, where the conquering life of Jesus, by his dying and rising, hath first made its way by reconciling the properties of nature, and bringing them to a divine harmony, by which, renewing nature into a soft and sweet mildness, causing all contrarieties of spirit to cease, by subduing it to the Light-principle. Wherefore it is but in vain to expect the establishment of that kingdom, which the birth of the holy Spirit will bring to us, till this thorough work be wrought, that we may come to unity in ourselves, and with one another, which is a very high perfection. And truly, from hence I have been informed where the birth of power hath stuck, and why so many fruitless births have been brought forth: Wherefore let not our bribed senses, or the spirit of unbelief, so far delude us, as to make us believe, that the holy Spirit will open its birth, but according to what hath been by the Lord himself revealed.

But it may be objected, That if the terms be so hard, it looks as an impossibility to obtain it, because nothing of the evil qualities and striving properties

must remain, which are not so quite allayed in any, but may be stirred up again into motion: Pray therefore let us know what provision hath been revealed against this, that it may beget a hope and belief in those who are yet in the division and strife, the good warring against the evil, and the evil against the good, being divided betwixt the night and the day, as the greatest saints are.

For answer to this objection; the Spirit of the Lord hath searched and found out a cure, which will bring the broken and divided estate of the first Adamical birth into unity, harmony and pure liberty; I shall, as I am able, bring it forth in the same model it was given to me, for a true-seeing-glass, by which I was directed to fathom the deepest ground of my eternal soul, and to find out its true essential properties, as they were derived from the unmixed purity of the one pure element. This pure eternal living soul thus breathed by God into an angelical image, and formed into an organical body from the one pure element, all which was to be seen in the first paradisiacal man: But when Lucifer prevailed by darting in his hellish fire, it left such a sting, which hath poisoned all the inward essences of the very immortal part; and therefore the wound is found so deep that no medicine can be found to reach it; but Christ, the in-breathed Word, who only can reach the soul's original ground; and being the creating Fiat can alone make all new again, according to the highest Uniformity of the express Deity. And this cometh first to be known in a fiery ray of Love-light, that discovers where the root of sin doth lie; and so when the spirit of the soul comes by the Word of Life to understand its own original and by what means it hath been corrupted and captivated,

it is made full-willing and eager to strike in with that Christ, which riseth from the centre-light in its own soul, to redeem and reconcile all to himself, that was alienated from him in the birth of strife. Thus Christ in us is our peace indeed, who hath made of both, and all one New Creature, having abolished the law of enmity, blotting and rooting out sin, by the same degrees as his own righteous nature enters in, which restores all peaceable concord. So that the spirit, who is made partaker of this gift of God, hath put on Royal liberty, and being clothed with Christ's essential body, finds itself unloaded of all sinful weights, and moves swiftly in the circle of light, and runs its races through the unknown spaces and crystalline spheres, where other worlds do appear with all their glorious objects, ranks and orders, which must needs make this world look base and vile to a soul that is come naked and free out of the original womb, as begotten again from the dead, rising in a perfect clarified body of light, and being quite recovered from that desperate lapsed state that would have sunk the soul into everlasting death. Thus you see by what means the disagreeing properties of nature may come to be harmonized as in the beginning: God must become man, and by his consuming fiery property destroy original sin, which is the first engine that moves the wheel of strife and division in the soul, which fire is God's choice instrument, when set and tuned by his hand who gave it a being out of eternal nature, into which it must be dissolved again, that it may be a meet instrument for the holy Spirit to play such tunes and triumphant sounds, and teach such new

lessons as have not hitherto been understood. All which shall be made good when the soul shall be brought forth as a well tuned instrument new strung and qualified, in the deified man, where the holy Spirit moves every property, according to the central wheel, in its new begotten form, which is set free to run its races in the sphere of light, where weak mortality, with its sinful essences are out-run and left behind in the fall. Let not this seem strange or impossible; for in the deep a mean is found for the bringing forth of this long buried seed, which hath long waited to arise in its original body of essential perfection and harmonised powers, that it may appear that God is come to move and shew himself in the covenant of his love, according to the preordination, in the heart of Christ; for by him we do obtain this resurrection, in order to all the following glories, which the holy Spirit shall bring with him; even so Amen.

This instruction being so immediately from the Lord carried great weight with it, and made me resolve to wait upon the working power in my inward deep, for the reducing of every divided property to unity; for I was fully convinced that this uniformity must be the temple in which the holy Spirit will appear for the bringing of all working powers to a heavenly consort and agreement: I sate upon this day by day, and as I found great drivings therein to from the South wind of heaven, so strong storms were raised from the North, with roaring seas that lifted up their waves to scatter and make void this holy enterprize, in injecting divers temptations that such a thing as this could not hold or abide, but would have its overturnings and changes, for that nothing less than a God can always be in an equal temperature, and that this was

rather the full effect of the holy Spirits coming, than a preparation for it. Thus was I puzzled and tossed to and fro in my mind, as if I were put upon that which could never be brought about, or carried through to the desired end. But the Lords Word was mighty and powerful to press me forward to this sweet and well-ordered composure of mind, to abide in an equal temperature, notwithstanding all that might come in to discourage me, whether from those visible things or from the dark principality, which is much more hurtful, in regard that they, as Spirits can shoot in their darts before we are aware; so that this hath been my watchful exercise for some days, to resist what would have done violence to that, which in concord and peace would ever unshaken remain.

The holy One, according to his friendly way and manner of visitation, did after all this, exceedingly comfort and strengthen me to maintain his right of conquest, over all that which yet is left to vex and awaken anxiousness, or any fear or turmoil in the soul. My Jesus thus spake, Consider and know thou art to hold fast what I have purchased by the fore-passed death in thee, as having assumed that body of sin to offer it up for a consuming sacrifice, once for all, as was showed in the type of the visible body, which is now done again in the invisible. So that you are to reckon and account your sins virtually done away; they can claim no Law either to arraign or condemn: Look upon all motions of this kind to be, at the check of the Spirit who hath again quickened the dead, and will no more give way to that which came in to flesh for to destroy; And therefore let none

pretend a necessity of continuing in that which hath brought in confusion and disagreement, seeing a redeeming Spirit is come down to renew, and gather in the lost again to the Divine Being, from whence they did proceed at first, pure as God is pure; to which degree of perfection that we may be restored again, is the end of Christ's mediatory office, not only without, but within us, where the body of Sin hath been yielded up for an offering. This confirming word, Christ the Lord, who is arising, left with me, for them who have been in the death with him, that we henceforth may know ourselves in him to be acquitted and released from all claims, which the evil powers and properties can make for upholding that kingdom where the beasts throne is, which consists of envy, wrath and strife, from all which, by an eternal decree of the Lord Jehovah you are set free, and brought into the harmony of that kingdom, where the springing joy, from the peace of God doth run as a river that hath its division through all properties, for to bring them to the heavenly unity, whereby the creature is set free from the bondage of sin and a ~~wayfaring~~ wayfaring life, according to the pattern seen in the mount of vision, to which my spirit hath been oft taken up to see the wonderful platform of the New-Jerusalem.

## The Vision of the New-Jerusalem.

Rev xxi.10 The Lord took me away from my mortal part, and shewed me the situation of this great glory, and said, Behold, and see the pattern of the heavenly

houses and mansions, which make up the New-Jerusalem where the glory of the one only God doth fill all with the essential light and splendour of his divine goodness. I shall as I am able, describe what I did see in the heavens of this mother-city (for so it was named to me) who is to bring forth her first and free-born to replenish the new Earth and Heavens. It appeared as a city founded upon one square stone, whose dimensions were very large; It was all paved with light flaming colours, appearing like so many various sparkling stones, inlaid on the great foundation stone, which gave forth a lustre, as if so many bright Suns had been there. Towards the Verge or outside of this Square stone were seen many Seraphic bodies, wreathing arm in arm, and several rows of various spiritual forms, of different ranks and stature: These rows appeared like the stories of a building, which were carried up higher and higher in a Squdre figure, till it was wonderful high; and upon the heads of the most inward glorified bodies a Covering was spread by one more diaphanous, and of greater Splendour than all the rest; the height of his person was higher by the head than all the other, who called to me, out of this most glorious building, To take good heed of all I had seen, for it had a further meaning, which I was to have revealed, when driven by the Spirit into the light mystery, where all deep things do open. Oh my dear Lord! be thou an All-springing testimony within, and from this New-Jerusalem.

My Spirit being drawn out for a further enquiry con-

cerning this New Jerusalem state, what the appearance of it to us did signify for this present time? the Foundation Stone thereof gave forth this word, That such a city the mighty Cyrus would himself be the founder of, upon the visible stage of this world, although there be little appearance of it, as yet, because the elect stones are at present lying amongst the rubbish of confusion, who in due time are to be linked together, to make up a strong city of defence, through the gates of which no unclean vessel shall pass, nor whatsoever is lame or blemished according as was seen in the pattern. This the Lord will effect by his might and spirit, and establish this city on mount Zion, at which the whole world shall tremble.

Whilst the Lord was communing with me about this heavenly city, I saw it descend and cover the whole earth; and all those who were not prepared to enter, and who could claim no birth-right freedom in this Mother-city, did flee away by multitudes, heaps upon heaps, to hide themselves from the bright splendour of the divine body, with the adorned head in the midst of it. The glory was so great, that we can only give an eclipsed account of what was seen. But as the descent of this magnificence did terrify, and cause above three parts of the world to flee away, as having an irreconcileable enmity to spirits and bodies of such purity; so on the other hand, I saw a numerous company gathered to it from all quarters, the trumpet-shout of Jerusalem's great King calling them in from all parts, they were all the firstborn of this Mother-city, who well knows her own, calling them by that name which is impressed

upon them in flaming characters of love. Multitudes of this kind encompassed the holy city, but few were admitted to the seraphic wreath, even those only who had put on the glorified body. Whereupon I asked, Why those who were called, and had the name of the heavenly city upon them, were not received in? And the Lord said, That those who were taken into the glory, had finished their inward transformation, to the utmost perfection, waiting only for the consummation of the nuptial glory; but that the rest, though far gone in true regeneration, could not be admitted until their redemption were perfectly wrought out, to the end that no flaw may be found in the stones that are to constitute this divine building; but as any shall arrive to this degree of perfection, so this city shall descend and take them in.

Hereupon followed a further discovery, to let me know the Royal freedom of the spiritual seed proceeding from the New-Jerusalem, as the virgin bride of God, who though come down into this visible birth of time, yet was before all time in the substantiality of spiritual essence, by whom the renewed fruitfulness of this free birth shall in this last age of the world be made manifest; which was the joyful message which sounded in my heavens, with what is further to be declared for our consolation. It was thus laid before me, That the Jerusalem from above hath been these many ages travelling to bring forth her first and freeborn, according to that divine likeness, whose descent is not to be found within the

verge of time. For here the gate of God's deep hath been opened to let us in to see the wonderful mystery that was fore-ordained to work through all the vicissitudes of time since the first creation. Now then let us consider what the first plant of Paradise was from whence we are all sprung; it was but a flower from the earth; for out of the dust of the earth the Lord God created man and breathed into his nostrils the breath of life, and man became a living soul; which was pure, as immediately proceeding from the most Holy. But how soon did this glory fade and return to earth again; whereas if he had kept his first estate, he would have been advanced to higher degrees of perfection, and become fruitful in God's Virgin off-spring. All which design for a limited time was overturned, but the foundation of God's election stood so firm in the essentiality of the outbreathed word (which was the light of Adam's life in the centre of immortality) that the same Word will restore all again, according to the first gracious intent of the wise Creator, whose purposed grace shall renew the face of all things that have been marred in the first Adamical image. But though so desperate a fall hath overtaken the whole creation, yet is it but as the fading or cropping of a flower, whose eternal root remaining, will put forth and spring afresh in a more glorious beauty and figure, than the first ever had. For though by one man's disobedience all are made subject to death and the curse (which is the bruising of the heal) yet the head life remains, which will recover,

Rom. 5. 12 to 19.

raise and make all sound again; for in this promised seed the faded life will be quickened, according to the election of him who will thereby more eminently make known the riches of his grace and glory in his vessels prepared thereunto. For though there be in all men an holy seed remaining whereby they are in a possibility of recovery; yet because all have not an heart to improve this talent, it continues an unprofitable, dead seed to many, notwithstanding all are called to take of the water of life freely, that by its quickening virtue the buried seed may be raised to a new life, in a body of its own kind, which seed through many deaths does renew its never fading flower of life for a higher degree of glory in the New Jerusalem state of fixation. Now from what hath been said, we are informed, that there is an elect number which is to make up the New-Jerusalem-Bride, here upon earth, who shall finish the mystery of the Seventh Seal, and be all instated in that kingdom which the Alpha and Omega hath designed for his Virgin-bride, before paradise or this world were: and that I might know that this design and unchangeable purpose of God is still going on, there was shewed me a clear white stone, in which were engraven numberless names all ordained to make up the glory of this City of God, which shall be the praise and admiration of the Heavens, and a dread and amazement to the earth; for the revelation of it will bring a woe upon them, who have no part in it. This the Lord himself did signify, saying, Henceforth know your free-birth name and place in this City, and be not fearful or unbelieving. but travel on in the

assured hope that shall not be made ashamed; for the everlasting Father hath prepared for you this City, of which I am the builder in vow.

The hand of the Lord was strong upon me still, and took me up into an high and lofty place, where I saw a burning furnace, which appeared all ~~fire~~ blew like the fiery clouds, and the Lord walking in it to and fro, who said, See whether thou canst make thy pass to me, and abide in this pure everlasting burning region, which is the Spirits purging fire, which will devour whatsoever is not of the same essentiality with me. Upon which I replied, Ah! my Lord I am free to make my pass to thee, but how shall I get rid of this body? I would fain exist in that pure essence with thee where nothing of this lump of earth might prevent my constant walks in those high places with thee, whose presence will make these outward elements to flee away from the superior spirit. The Holy One replied, Be not troubled at thy binding mortality, for I will descend in this fiery cloud into thee as a baptizing fire, which shall take away the gross impurities of the senses, that thou mayest be clarified, in order to thy Co-deification, which will manifest the outspreading name of thy Emmanuel, whereby thou shalt receive power to ascend through fire and air, and continue that all-desireable freedom of communion with the holy Trinity; And though none in a body of flesh and sin can come up to me; yet Grace, pity and love do move to descend in the Spirits flaming cloud to make the way free, that such may have a pass, who account no place their rest or dwelling besides me: Wherefore

pursue and watch to drink in of this pure spirit of burning which will clear and take out of the way whatsoever hath kept from ascending into the Holy City. Whilst these words were inspoken from the Anointing, I felt a sensible pissing and spreading over all my heart, head and body, as if all were covered with a cloud of sun-heat, giving out light, by which I could see what was mirarkly done, as well as feel it. Then it was further spoke in me, that I should take notice that this was also the bright garment of the Sun. Such is the nature of this secret flaming matter, that it feeds, strengthens and clarifies a naked spirit all at once. Then was I inquisitive to know the substance or ground of it, but it was replied; Meddle thou not with that, only receive it passively and co-operate with it when it ariseth, and then walk with, and draw in the feeding fire and air, and when it resteth in its own place, rest thou with it, and be assured it will not leave thee, till it have cocentred thee in the Deity.

This light flaming cloud encompassing me gave this further revelation, to show what the Holy One is about to do, in order to the laying of the foundation of this strong city, in which the Mighty God will pitch his Tabernacle, and settle his rest forever. Many types, images and foregoing figures of this Jerusalem have been given through the several ages of the world, but the heavenly thing itself hath not been brought forth, as now it will be, because the set time approacheth: For the trying burn-

-ing furnace is kindled, and the wind of the Almighty forcibly blows up the flames thereof in the centre of the soul of every one, who are the elect members of this holy corporation. Now is the time for the spirit of burning and judgement to prepare each stone, which is designed for this super-excellent glory: No counterfeit gold or reprobate silver can pass through this furnace, which is ordained to prove whatsoever comes to be built on this foundation. The mighty King sends forth his decrees to fulfil the ancient prophecies, concerning the return of the long captivity of these, who belong to this Mother-city, that they may recover their original freedom, and no longer abide as captive-exiles among the Babylonians in confusion and reproach; And what sign will the Lord give for this, but by loosing the last Seal under which doth lie the rich bank and vast treasury of Wisdom, spirit and power, which shall so victoriously carry on this New-Jerusalem-building, that all the powers which the dragon and beast can praise by their agents, visible, and invisible, shall but turn to their shame and confusion, when the Lamb ariseth to open the Seventh Seal under which the most precious things, even that fine transparent matter lies hid, to be manifested in due time, for the beautifying of this divine building.

But here an objection may arise and question this revealed grace and proclaimed liberty to the children of the captivity, who are now called to sit upon this heavenly building, which is this; That the time is not yet, and that the last Seal is not so near breaking open; and who is it that can give a sign for a testimony

that this decree is already gone forth?

To all which the Spirit of Truth gives this answer, (who best knows what he hath wrought, in order hereunto, in the Central deep of some elect vessels, who are not to make any out-cry until the mystery be fully finished in them) know that the time is at hand; wherefore let none look afar off, or run out from themselves, and neglect their own vintage at home, but regard how near the grape is to ripeness, which contains the wine that is to be drunk at the Marriage-Supper of the Lamb, who charges it as a great oversight upon those that are regenerate, that they have put this day afar off, not discerning the Lord's body, who is quickened from the dead in them, who are passed from death with him, and so are put in sub-ordinate commission with the Lamb to break open all those Seals which shall make way for the descent of the Holy City. For what in John's Revelation is mentioned Con-cerning these things, is very obscure and mystical, and there is no fathoming of it to the utmost, until the Lord himself come with the plummet-line of the holy Spirit to measure out the meaning. Though there are some who have been favoured with this light of revela-tion, by means of which they understand what lies hid under those allegorical expressions, and through the opening of the Seals have discovered those rich jewels, which were concealed under that dark covert; the opening of which Seals I shall set down in order, according as it was acted in my own particular, through my Soul's waiting with the Lamb's-rising power, in a particular experience of my own in the divine mystery.

The Opening of the First Seal Rev. VI 1, 2.

At the opening of the first seal the Spirit of Faith came forth to encounter with the fearful and unbelieving Spirits, that set before me any impossibility of ever reaching to a paradisical purity and Mount-Zion-dignity, and was kept under a great fear and perplexity, under the dominion of unbelief, until this first seal was broke open; for thereupon the Strong Lion of the tribe of Juda set me free to run the race of faith unto the end, giving in this caution, to take care to be well mounted on this horse of the Spirit of faith and to hold fast to him who rides on it, who hath the conquering bow in his hand, to shoot his arrows into those unbelieving Spirits, that would still keep us in doubts and perplexity.

The Opening of the Second Seal Rev. VI, 3, 4

At the opening of the second seal all peace, love and joy were taken away from the earthly life, and withal such a light broke forth, which made me see the vile abomination of an earthly, state, compared with the perfection of the Divine life, so that now I rejoyced in nothing more than to see him who sat upon the red horse, slaying with his sword the beasts and creeping things of the earth; that is all the moving stirring essences, springing from the original source of evil, and to find him taking away peace from the earthly life, so that the earthly mind is bereft of all peace, rest, content and

satisfaction in all its goings out, whether in thought, word or action. But how comes this to pass? Why? Because he that sits on the red horse gives a mighty sword to the spirit of the soul, that thereby it may kill and destroy all the essences of the earthly life in joint-union with Christ, which sword is nothing else but the power of the spirit of life, which is Christ's Deity in his eternal Humanity, now fixed in the centre of the soul. It is Christ's rising life in his saints enabling them to conquer the essences of the earthly life (which is the beast) in themselves. Now this taking away of peace from the earthly life is a blessed introduction to its final destruction, which is to follow upon it, according to the intention of the Kingly Redeemer.

The opening of the Third Seal. Rev. VI. 5-6.

The opening of the third seal sheweth Christ in us riding on a black horse, with a pair of balances in his hand, signifying famine on the life of the beast in his saints, that its day of plenty is passing away, and that its earthly essences must be weighed in the balance of righteousness. For the Lamb's life rising in his dead and rising saints, putting them into one scale, weigheth all their thoughts, words and actions in the weight of perfection; Christ the Holy One, in the other, to see whether they be brought into an even poise with it; to the end that all increase and plenty might richly abound in the fruitfulness of the Spirit; from which heavenly sowing, such a crop doth spring as may proclaim a plenty, that may all former exceed; and thus it will naturally spring in the soul, which is even balanced with Christ the Anointed: And nothing of the Oil and Wine, which from hence shall proceed, shall ever be hurt or diminished.

The Opening of the fourth Seal
Rev VI, 7.8

At the opening of the fourth Seal Christ rides in his Saints on a powerful horse, whose name is Conquering death, and hath hell following him. But though this death looks grim, yet it is such a death, as shall only hunt the fourth part of the earth, that is, the evil principle in the earthly life, which reigns, and hath the dominion until the life of Christ be risen in his Saints, till which time the beast may be permitted to kill the life of Christ in the Soul with hunger, famine, and languishing death; for it is said, that the beast shall make war with the Saints, and for a time overcome them, that is, keep them under by reigning over them in the worldly dominion, which reacheth to their outward man, as standing in his elementary kingdom, where he hath great power to afflict and famish unto death, by several cruelties, when so far permitted. But I have experimentally found that the greatest fury, hellish force and wrath of the dragon is quelled and overcome by the blood and inbid life of the Holy Lamb of God, rising in his powerful knight within me, who upon my complaint of the continual usurpation of the beasts kingdom, hath given assurance that there is a vial of wrath preparing to be poured out upon him which shall disorb his kingdom in everlasting perdition, that he may no longer insult over the sealed ones of God, to whom power shall be given to bind him in everlasting chains. For the Lord omnipotent in the life of the Lamb is coming to reign over all the beasts of the earth, and to exalt them to a victorious kingdom, who have been killed and slain with him.

Particular experiences concerning this seal opening

The opening of the fifth Seal discovers the Souls of the Slain Saints under the altar of the Deity and Humanity: Here the Soul witnesseth conformity to the death of the Lamb and lies as a live burning coal under his altar, and cries incessantly to rise in such power of Majesty, that it might be able to take vengeance of those that have killed the Just One, whose Eternal Generation is to be counted from the Virgin-Seed, introduced into nature, who hath lain a long time sealed up in death; but as Abel's blood did cry for vengeance so doth the blood of Jesus cry more strongly in the Souls of them who be dead with Christ; and the Lord hath expressely assured that when the rising incense goeth up from the altar from the Soul's live coal, it is a sure testimony that the Resurrection is nigh, when the naked Soul shall be clothed with its long white robe; and tho this hath been a long rest and confinement to many, yet it hath only been permitted that a stronger cry might ascend: Even as we see now that John's long sleeping prophecy is now by some strong crying Souls awakened till all the Seals be made to fly open, to the end that the imprisoned Souls in Christ may by their Opening, come to be set upon the Throne, where they shall judge the dragon and the beast, with all their adherents, that formerly exercised cruelty over them unto death. Therefore rejoice all ye, who do find the effects of the fifth Seal opening in yourselves, for by them ye may know the nearness of the Jerusalem-kingdom; look for its fulfilling in the world within, which shall also in due time be fulfilled in the outward world.

The opening of the fifth Seal
Rev. VI. 9.10.11

The opening of the sixth Seal Rev VI. 12 to the end, & VII.

I proceed now to the opening of the sixth seal, where the first thing observable is the great earthquake, representing the terrible shakings of the very foundations of the old earth, in which is the original seed of Sin, the hour of whose judgment is come, and the trumpet hath sounded for the dissolving this first earth and heavens, that their place may be no more found; the wind of the mighty Spirit blows upon all flesh, to make it die and wither. The sun of the outward reason is changed into blackness, and the moon of the senses into blood, and all the starry imaginations drop like untimely fruit, and every island and mountain of strength wasteth away; For there can be no hiding in this day, a consumption being determined upon the whole universe which hath been under the beasts captivity. We may call this a blessed ruin and undoing to see a destruction come upon all that hath kept the Lamb and his kingdom out. This causes a great outcry and perplexity in the properties of degenerate nature, where the King of reason and the captains, the Senses do not know whither to flee from the face of him who is come to make all things new which could not be till all of the old building was broken down and taken to pieces where the fretting leprosy of Sin did still rise. The wisdom of God could no better way contrive, for the laying of a sound and sinless foundation for the New-Jerusalem, according to this fore-contrived model, as by express word it came unto me that none could or ever should come to the opening of the seventh seal, till all this were fully finished; and I must give witness that it is a duinty, and it doth not seem

grievous because of what is to succeed and follow, when the next seal shall be opened.

Thus I have been driven on according to experience and revelation, to open the mystical meaning of what is written in the Revelation, according as it is to be fulfilled in holy and heaven-born Saints; though I also well know, that their opening will cause a terrible day of woe to the rebellious and unregenerate, for they who shall then be found in the beast's kingdom must look to fall and go into perdition with him; for as there are inward vials to be poured forth, so there are outward vials to be poured forth on the world, which I could enlarge upon, but that it is not my commission being otherwise instigated: Besides, the Lord shewed me that to every seal there is an eye opens within, which is therefore called upon to look inward, where the great mystery is to be opened; and as every seal hath its eye so the ear hath its sounding horn, which is filled with holy oil, which makes kings and priests in God's tabernacle: These are the trumpets that give the most certain sound for time to end, and the everlasting kingdom of the Alpha and Omega to begin, in that soul where the sixth trumpet shall sound, upon which follows the loosing of those angels that have been bound, who are to fight the Lamb's battle, and to revenge his quarrel. For the great and last war will be upon this sixth seal opening; and the Lord did testify it would be such as in no fore-going seal had been known. But he said withal, I am the Lord strong and mighty, who will prevail, and wholly overturn the kingdom of the dragon and beast: Continue thou, whilst I am doing this in the most holy secret of my being, where

the constant mediatorship and offerings may go on as the strength of an army that shall all overcome, through the burning incense that is mingled by the Angel whose place is to stand always at the altar: no hurt or suffering by all this conflagration, shall touch the jewel that lies hid in my deity, that would shine forth again in the body of its native virginity, as before time was; wherefore suffer thou all this violence on thy elementary part, and knowing that it will not at all disturb the inward Temple-worship and communion of the pure Spirit. But now, as of old time, in the first elect church and people, God was ministered to, and worshipped in a dark formal, mixed manner, going up and down in a moveable tabernacle, till Solomon's day, where the typical temple, which was to be filled with the glory, was built, even so since the time of the Son of Man's offering up himself, the holy One hath walked in clouds, and hath been worshipped after an imperfect rate, and therefore he hath prepared a burning, flaming day for all his vessels to pass through, to know whether they be sanctuary proof or no: For the Lord is carrying on a pure Jerusalem-Worship in truth and substantiality: Rejoice all ye who shall stand the tryal of this sixth seal, in order to it.

Now according to this divine interpretation of the Sixth Seal, we may know how near the end of time, and the passing away of the old heavens and earth in our selves are; for that it is we are to look to, at every seal's opening; For from the first to the last there is a sounding Trumpet to bring ruin and desolation, to the first six days' creation, because of sin and the curse which came in by the serpent's sting.

by which means the Beast hath erected his kingdom and corrupted the whole principle of time, which the Holy One hath suffered now so many thousand years during which all just men died indeed in the faith of this prophecy, but attained not to that degree, which is to usher in the heavenly new Jerusalem in her glory. But the Lord is now stirring, and in good earnest is sounding his trumpets for battle; and there is that in us which doth witness he is going on gradually to unmake and dissolve all of the first creation; for the Lamb will not much longer carry the weight and burden of a sinful creation; he hath in some already sounded to judgment, and will set himself free thereby, and the Spirits and Souls of those who are resolved to follow him through every Seal, till they shall overcome. It was given me to observe, that there are Six engagements to which Six overcomings do answer mentioned in the Revelation and to every conquest a most high and wonderful reward promised; all which is to encourage to follow him cheerfully, who is our Leader, who hath sworn that time shall be no longer, than till he hath gotten the victory over the Beast and Whore, and hath destroyed the Dragon's kingdom in every property within us, who are elected to reign in his life with him on his throne, with a train of new created powers, in the properties of the redeemed earth in the Soul's essence; and there we shall know how unconfined the Lordly dominion over all outward things is, even over all the beasts of this visible earth, who must be subjected to the Lamb, who hath taken his victorious crown, and put it on the heads of the holy warriors, that have passed through all, and are come to the last overcoming, that gives entrance into the Seventh Seal. As I was collecting in my mind the near approaching time for the manifestation of this great overturning, which is to bring in the overflowing stream of Christ's kingdom into the Overcomers. Behold I did see and hear the Voice of him from whom the first heavens and earth did flee

away, who uttered these words; As there hath been a long and tedious war between the house of God, and the Serpents brood, together with the Harlot and Beast, who have maintained their envious war on the ground of fallen nature; but now come and see the place where they shall lie bound in perpetual captivity. And immediately I was all filled with light from the opened Centre of the peaceable kingdom, that flows in as a virtual life, felt in the quality of the pure glassy sea, with sounds, powers and lightnings, as if all of the old earth were now drowned in this bright ocean; and followed a bright Star, with a voice going forth, which said, The Lamb rising out of this new elementary sea, overcomes the Serpent and Beast, with all their Seed; and this will be their deluge to an everlasting Victory. So from hence it was demonstrated, that the Beast hath his Sea, wherein the great Leviathan sporteth himself, and casts out floods to persecute and make war against the Virgin-Seed, whose element is mild and sweet temperature of the glassy sea: The other, out of which it is said that the Beast did rise, is a terrible tossing working sea, where ule the worldly spirits drive their traffic, for to make Babylon pompous and great, who ever loves the earth, and are admirers of the Beast, who give riches and worldly honours to such as serve him; but oh! come here and see how he must fall with his whole hierarchy. Wherefore let none trust to his kingdom, which in one day shall be made desolate through the fiery judgments. Here are two seas at strife one against the other; turn your eyes inward, you who are the Lamb's warriors and witness bear to these two seas meeting, within the ground of nature. The Sea of the Beast contains great abundance of riches, according to its perishable kind; besides there is an overflow to the merchants of it, that are in a free trade to uphold that worldly kingdom,

wherein all nursery of Sins-Witchcraft is maintained. But according as I was called upon to come and see, how the Beast and all his rich Trafficing-sea is to be dryed up as the Lamb of God shall fill His vials from out of this glassy sea, and pour them upon it, when all its pomp and riches shall sink as a millstone, never to rise again. Oh! at this let all our nations rejoice within us as this vision is fulfilling

The Seven Seals Shown by way of Vision, some space of time after the opening of the other Seals

Now follows another great mystery, which I was called upon to look into concerning the Seventh Seal, wherein lies hid the reward and rich prize, which though not yet given in possession yet the Holy One hath seen it expedient to reveal it, by breathing forth this word in me, saying, Come thou apart, and sanctify a fast, touching nothing of the Leaven which is found in the bowel of fallen nature; abstain from any other cup, but what I the Anointed shall fill unto thee, from the burning sea of glass, which will be a lamp to give light and perfect knowledge in the most hidden things that everlasting Wisdom hath hitherto sealed up. For to you who are come to the sixth seal and to your burning elements in the heat of that melting furnace, these further secrets are disclosed for the consolation who shall hold out in this last battle-race for Conquest: Therefore put on your life-armour day by day, and continue in the fight for joy of that which is now revealed, as your reward; taking all care to abstain from the leaven of imaginations, which may stop the sluice of Revelation in its purity. The empty bowl with light burning oil began to come in, and became a living spring, which did give light to the dark socket of my understanding within; and the first thing that I was shown me, was an open book, written within,

and every one of the seven seals broken; and it was in the hand of the God-head-man, who said, Come and read what the seven wonders, which my faithful witness did declare of in his day of Revelation, which were then to be sealed up, because the day of their fulfilling was so far off. But now in this present time, there hath been such a fervent heat of flaming intercession, which hath made all these seals to melt away, that the secrets contained in the book might be opened and made known.

The seventh seal is included in the seven thunders, opening as the effect of this seal.

This Living book, which was presented to my view to read, was the glorified person of the Lord Jesus, who did now appear to reveal what was sealed up in the seven thunders. His presence was not terrible as appearing under the vail of pure humanity, where he hides me as in the clefts of his own spiritual body, whilst he talketh with me; who thus said, Here am I come to a deep knowledge; for here the greatest good and highest being stands unsealed to the introverted eye of thy spirit that can enter into the light of eternity, where the looking-glass of all mysteries does stand open.

The First Thunder.

Now the cry of the first Thunder was this; Behold how the six days' creation is come to its limit, and man ceaseth to be, being returned into the eternity of his own spirit there to rest in God, while the number of the Beast is summed up, and his kingdom finished, with the ordinances of day and night, which take place in this changeable element, from whence the craft and subtilty of reason doth arise to uphold and maintain the lapsed earthly life. All which there will be no further need of, according to what the second Thunder doth utter.

The second Thunder uttered as follows; Come and see, who out of the bed of passive stillness do now arise and come forth all new and immortalized, to rule as gods in an immutable creation: These are they who have been exercised in great tribulation, and lain as dead under the seals; but they are come to live, and take the Lamb's power to reign in God's omnipotency, which is the only instrument that shall play upon, to subdue all inwardly and outwardly: For they are now put in commission under him, who is come to judge the quick and dead, and to remove all things, wherein the Serpent's brood hath been nourished. The second Thunder

The cry of the third Thunder is this; Ho! come, ye whose names are written in the Lamb's book of life; The way is all cleared, and the great river Euphrates is dried up, for to give passage to the Holy Land, where the tree of life shall meet you with its flowing fruits, whose savour leaves a perpetual sweetness, and such a strength of joy as will make you know the Feast of Tabernacles is come indeed with God alone, for to celebrate and keep. The walls all ranged are with seraphims, that are appointed for your guard, to usher you into an higher sphere, and more magnificent place, than this which was the seat of the first paradisical man, where you are to make but your forty days' stay; For an higher orb doth descend as a cloud to take up the elders, that have their throne-seats prepared in the great Jerusalem city, which is the settled rest, where no more removing is feared, for there is an indissolvable link, all jointed in a co-operating power, which never shuts up. The third Thunder

The fourth Thunder opened thus unto me, by way of vision; I saw seven golden candlesticks branched out from a stud of gold, and each socket appeared empty; The fourth Thunder

and there came one in the appearance of a jasper-light, and poured in some sparkling liquor, and there arose a shining burning, which sent forth flakes of light very numerous, running up and down like lightning, so as nothing could contain them, nor prevent them from going whither they would; then was it cried in my hearing, What hast thou seen? but the great wonder of the fourth Thunder, disclosing the fiery lamps that are appointed to be fixed in renewed nature which are so influencing, that on whomsoever they rest, they may act and do whatsoever they will into, for the concord of these seven Spirits is of that force as they can save or destroy, bind or loose; they are the seven proper powers that must make out, who are Gods co-deified ones, and commissioned to act in this last scene of wonders, in the wonder-city, that shall be all compacted of pure Spirits: Hear and see, ye shall be planted there as the great cannons; for these powers will multiply as a great host, which can cut off this visible world at one stroke: this is the great reserve to be given as a reward to the suffering Conquerors.

The fifth Thunder cried, Now unseal the Tabernacle-Testimony; let the eternal gospel of love and peace go forth in the cloven tongue, which can only speak out what springs from the original law of restored Nature to its primary purity, out of the fountain of the Deity. Behold, these are the separated and anointed ones, who have this gospel dispensation as a perpetual rising Spring proceeding from the holy Spirit, who can indeed absolve and pronounce remission of Sins. For power will rest upon those who can convey the New-Testament-Blood, to heal and deliver from the infective root of Sin; not in a painted formal imitation, but there shall go forth a

The fifth Thunder

fire-breath to send this healing gospel into the very centre-root of the sick and sorrowful Inf spirit, who under the wound of sin have laid long for cure. To which true royalty and priesthood some shall be more eminently ordained for the gathering in of those who lie under the Babylonish rubbish, who shall be raised through the out-going might of the everlasting testimony in the blood of the Lambs life which is the known character that only shall be given to them.

The declaration of the sixth thunder was thus re- The sixth presented to me; I saw one holding forth a sapphire thunder signet, or sealing stone, with which I were to be marked all the freeborn that do belong to the New Jerusalem; for none but such as are marked can have right to the vast riches which are concentred in wisdoms bank, who to this day hath locked up the brides dowry, and will not part with it, till she can come with this seal upon her heart, which is now brought out to put the highest impress of sapphire-glory, and purity, that may signify that the Lambs bride is all thus dignified. Oh! who shall henceforth detain those riches, wealth and honour which have been treasured up from before the foundation of the world! For all must now be given up to her command whether it be in heaven or earth, or ~~sea~~ in the glassy sea, whether in heights or in depths, or in any of the eternal spheres. The sealing name is everywhere the authority that must set all open which hath been locked up hitherto because none could bring alone with them the seal which is now freely brought down of Gods own engraving and therefore can never be counterfeited; for it bears the lively portraiture of Father, Son and Spirit, to whom all riches power and glory are given.

The Seventh Thunder

The last Thunder comes in great power, to declare the Great Day of the Marriage-Feast of the Lamb; The fountains run now with that Spirit-Wine that was in the Grape before all time; The choice and precious fruits, ripened by the Divine and pure elements, are prepared and the Table is covered with all replenishments that God himself can set out, to express the content and joy he takes to see this consummating day, wherein Isaac hath brought home his Rebecca into God the Father's and Jerusalem's glory, where henceforth a perpetual feast of joy forever is to be kept. Angels now sound your Trumpet-Songs because the harvest is reaped, and God's Kingdom come. The Lamb and Bride are now met to maintain a living fame in another creation. The redemption is finished, Salvation is witnessed, and the mystery of God is unsealed. The harpers are summoned to the holy Choir with their Sounds and fiery Tongues that may proclaim the Lamb hath given up the Kingdom Consisting of perfect Spirits, that God only may be the Top-Covering of Great Majesty, Strength, Wisdom and Glory, in and over all the inhabitants of this holy City, which beareth this name. The Almighty creating Power dwelleth and taketh up his abode here. /

Henceforth bless the Lord on high,
It's he that hath unsealed Treasures richly
What can them hide from the Spirits eye
That pierced have into the heart of the Deity,
Tribute-offerings pay to our God and King,
Who hath revealed wonderful things!!

Oh what seraphic sounds do I hear!
Are they not the thunders of the celestial sphere?
Calling for an attentive ear-spirit to hear ore,
Which has the doors be to the golden ore,
Where vast treasures laid up are in store;
But found are only by spirits poor.

This is the state in which the Souls blest eye
May see God without thought intellectually.
Though Speech and converse away may fly,
The thunder of his power abides essentially;
This is the day we rejoice to see,
Even the acting power of the Deity.

What is it but the fiery piercing eye,
That can the unsealed book untie!
Wherein the perfect number seven lie;
Blessed is that Power from on high,
That hath struck the crystal rock
From whence the thunders did fly.

I feel the gushing in of crystal Springs
That whirleth us upon cherubim wings;
No more to look down to earthly things.
The glass so clear through which I see,
Beholding glorious objects variously.
That snatch'd away before I am aware.

Pass me on to the Sea of glass;
Through all worlds we make our pass.

Brought me are to our own land,
Where all wonders in order stand;
Viewing what the mortal cannot endure,
Even those celestials that are ever ours.

Blessed are those in whom the wonder
Of the seven thunders uncloaked be,
That feel that see that possess God in Unity,
Raised high into the heart of the Deity;
Whereout spring secret pleasant things,
That swallows up in joy that hath no end.

Thus were the seven Thunders opened and interpreted to me from the springing Word, upon which I closely waited, and witnessed and felt a sweet and precious anointing and refreshing joy to come in from every Thunder-cry. Oh! This is so great so weighty and rich, and such surprizing goodness, which in this book of life is found, which is now unsealing, that no other things any more ought to be minded by us.

Thus the triumphant King and Conqueror (who is possessed of all these royal powers and dignities, that are infolded in these seven thunders) hath given his word, That none of these shall fail in any one that hath the mark of the seventh-conquering-seal broken up in themselves, to whom joint-power and authority will be given in order to the beginning of that reign, which is to be settled here on earth, according to the prophecy in John's Revelation, which presseth hard upon me from the Fiery cloud, that circles round my spirit for a defensive banner, which will let nothing of the eclipsing dark principle come in,

whilst the centre deep from the souls fiery essence opens, and the bright streamers, from the heart of the glorified Jesus, who meets me in such a peaceable love-paved-walk, into which none can come to see or hear what passeth by way of prospect or communication; but what, and so much as I am ordered to declare, I shall faithfully give out according to the mind of my Lord, who sees the effect that shall follow all these Revelations given by him.

The prophecy of the thousand years' reign, mentioned in the Revelations, was set before me and opened. As to the time, persons and place, much controversy hath been concerning this mystery, which I shall not meddle with, but shall only faithfully declare what the Morning-Star hath expressly revealed from his own mouth, who with this salutation began; Awake ye, who have been under death and judgment; know ye not that my reign is near? The fore-going prophecy must have its fulfilling, and there are those who are a-pipening for it, upon whom my kingdom shall be fixed: wherefore do thou warily observe the following particulars, which are the fore-going Signs of my personal reign, whereby it may be known how near it is.

The first particular concerns those persons in whom this reign is to begin, who are such as have been beheaded, suffering an inward Spiritual martyrdom, for the hope of a resurrection in a God-head-body and spirit. The manner of death is here to be taken notice of; they are said to have been beheaded, that is, who have their head life, where the rational understanding is seated, and from whence all sensible operation goes forth, cut off and separated from them, because by means of it the Dragon and Beast have found place to establish their kingdoms in man, and have been hereby in all ages upheld; the main of the Serpents strength having always lain in the craft and subtilty of Reason, which is the forehead mark of the Beast. Who then are they who have known this honourable death from the flaming sword in the hand of the Cherubim,

but those who shall hear the resurrection-trumpet, to let them know their thrones are set, and their conquering crowns to their new-risen heads are fitted, and that all power and judgment is given unto them to personate the mighty King Jesus here upon earth. For Christ the Lord shall have no need in his own particular glorified person to come down amongst the inhabitants of the earth. There is something to be done first by them, who are to personate him in the kingly dominion; his transparent body is such as will not (till this first reign be finished) be any way bearable to the present consistency of things, which must be first sublimed. It is sufficient that the Lord is come in his witnessing power and presence, through a new risen life with and in his elders, for to reign in the majesty of his all-governing eye, which pierceth as devouring flames, and burning coals of fire, which run from each to other, and from one end of the earth to the other." If the Lord will but supply the visible humanity with a mighty flow from the Deity, and with a witnessing omnipotency, it will be sufficient and considerable glory. Next, we are to consider where the reign of Christ is to be manifested, to wit, in renewed nature's centre, which is made all seraphic, in the soul's inward essence, from whence the Serpent and Beast are cast out, and have no more place; they are in this latter reign chained up, though in the fore-going dominion which the Lord had in the soul, he was always in contest with these potent adversaries, who exerted all their strength to keep their hold in the ruined frame of nature; all of which being now o-verturned, they have no place where to establish their dominion: So that now all strife ceaseth, because the Lord alone doth reign in peace over all the region of light. For now the soul is born anew into the light world, and is most firmly established in its kingly power, which is not from received gifts or

powers, as in the day of Pentecost, but all comes in with the risen birth, from whence the powers do naturally and uncessantly flow, and therefore out of all danger of mutability, which might threaten a disappointment of any thing, that is agreed upon by the kingly Soul, with his seven counselling Spirits, which do continually stand before the throne in the inward heavens; which by the scattering coals from the Deity are made as an enduring burning element, where the glory of Christs personality may be seen, but no otherwise detained as to his individual person, but as the same likeness is risen by virtue of the creating word in his members, who are intrusted with this active powerful body suitable for the management of such a kingdom, in which the soul at first reigns invisibly over all its inward motions and properties, as over people, nations and languages, all which by wisdoms power are kept in a God-like temperature, such as may express the Lord is come to personate himself in a righteous and peaceable government such as never yet hath been in the world since Adam lost paradise.

Objection. But shall this be an universal reign? And after what manner shall it be modalized in this visible creation? That which is internal and spiritual will not be so much taken notice of, though it comes to this height of perfection, for it may be hid amongst a small number, yet may be known but only to one another, the generality still abiding under the Beasts power and name, which is his accursed nature.

This Query was answered me in plainness of truth, thus; That this glorious reign would not be universal, nor break out all at once, but gradually from the burning unction, which prepares Christs way, and makes room for his king-

dom: There is much to be done first, and here must a beheading go before, and a plucking up all that hath made desolate, and after all this a coming up again in the resurrection, which is a rare attainment indeed; for it is a resurrection to a state wholly sound and sinless, even the same to which our Lord was raised after death. The prophecy doth not say, that all the dead were raised up to reign with Christ a thousand years; but it is expressly declared, that the rest of the dead did not rise till the thousand years were expired; from whence it was cleared up to me, that many may be going through this spiritual dying and yet continue dead, whilst others are raised, according to that word, Blessed are they who are partakers of this first resurrection; so that it will not be universal. But besides this, there are those who are unrighteous, of whom it is prophesied, Let him that is unjust be unjust still; these shall in no wise enter into Christs kingdom, but be shut out of the holy city, which shall rule over them! For this kingdom shall not only be inward in the properties of the soul, but shall also exercise its dominion over this visible principle; and those who are unconverted shall be as stubble before the bright flaming Cherubims who in the Lambs power shall reign on the earth: The elect shall reap and long enjoy the creating works of their own hands, for with no less power shall the representatives of Christ the Lord be invested. This declared, must be throughout all worlds, that Christ will appear in his saints that are risen again to bear the trophy of a death-conquering-power.

Now the next enquiry is, When is the time that this may be expected, because hitherto there is but very small appearance of any such thing? that is, Who is it qualified in such a high degree as this heavenly kingdom requires? Who are willing to be beheaded, and through death to be made partakers of this reign?

But yet notwithstanding all these objections of fear and un-

-belief, and the whole throng of discouraging Spirits of the Sensible life, whose cry is, Who is able to suffer all this? Faith and Love are given to the worthy pretenders to this kingdom, whereby they are carried as with wings over all the floods of fear and discouragement; neither shall they want either resolution or valour to wade through the greatest opposing difficulties, who are designed for it, and found in the Lamb's roll. A double and treble portion of his Spirit the Lord hath said he will add to them, who first shall abrogate the law of Sense, which hath been the chief hinderance of his kingdom, which therefore is to be made void, because it diverts the soul from fetching all its supplies from the Rock; neither can faith arrive to its full strength, till Sense be led into captivity, and cast into a dead sleep.

Now as to the time of the Lord's reign, when it shall be, you will be apt to say, that this is an unknown thing, and that none can prefix the time. It is true, that many have calculated, and puzzled their spirits about it in vain: But if we will know how near the time is, we must not look without us, but in the unsealed book of life within us; there you will find the fore-going signs, which are first to be accomplished in your own Heavens and earth: We may try and prove ourselves by what hath been already revealed from the Seven Seals and Thunders, how near the kingdom of our Lord is approached unto us. Let each of us examine our selves, how far the preparative work is advanced in us: We see what the Beast and Dragon's kingdom must suffer in us to make way for this reign, which cannot be established till all this trash be taken out of the way. Therefore we shall only know the time by such an one, who shall give

the first deadly stroke, and come forth a conqueror over the whole Sensitive life, and this outward kingdom, which stands divided between good and evil; in such an overcomer as this my Jesus expressed, he would appear and personate a kingly reign; and that we are not to look out for any other sign at this time, but the manifestation of this Conquering life: And further said, there would go forth an arrow from the word of revelation, which should so deeply stick in some, as to pierce thro' the heart of the Beast, who hath warred to hinder the Lord's triumphant reign in his saints. By all which it is clear, that there is no surer sign of the approaching personal reign of Christ, than to see the Beast wounded to the heart; for no sooner will the Beast be removed, but his kingdom will appear, whose right it is to rule in heaven and earth. Who is it now that will suck in the marrow of these precious things, which is the dropping oil which distils from the olive tree, to make our way smooth, light and clear, and to preserve us from being daunted, though our portion should be a draught of blood? for the life of the Beast must be taken away, before the Lord appear in us like himself, in power glory and majesty. Oh! what drawings and desires may these weighty sayings from the Lord, enkindle in us from his coming to reign in absolute dominion within us!

The word came to me, Run hard, there is a rich prey to be taken, by treading down of the Beast, which may be taken, if pursued to the victory; Wherefore be valiant in the faith for all might is in God, to overcome whatsoever opposeth his reign and personal kingdom.

January 2nd 1682

Much and free communication I had with the Lord this night, and a cloud of light appeared in me, which raised my hope higher; I had also many queries satisfied. Then there appeared to me a pitched standard, which reached from the earth to the heavens, where its top

was hid; it resembled a Strait ascending flame; and it was signified, that this was the Standard of Overcoming power, which no earthly warrior would venture to engage with; (for it's dominion reached from the earth to the heavens!); and this word was added, Stick close to it, and move not from under it, for it will be a Shelter from the storm which is coming on, with a Rowing sea of troubles, raised by the wrathful one, whose Kingdom is division.

This motto and inscription was given out from the Sealed book within, as follows; In Christ I live in Christ I die, that I may cease from sin and beastly properties, that so the first ground of life may rise over all, to immortalize the Reign of Christ. Worlds no more as empty sails Spread out shall be, but become the Thundering air of an Almighty Power, which is Christ in his essential Spirit who, wonders from the heights above and depths below, will in his time show: Look and read the circle line, and the most marvelous things may further know and find.

Upon some inward conference with my Lord about the Shipwrecked-barque of nature, which still upon the foreign coast doth lie, and is often in jeopardy by reason of some tides, which might make the vessel spring a leak; the Lord did immediately come in with these words, saying, Make reflection, and ponder well my grace and love which hath been so great as to lay in my life so deep with thine, that thou canst suffer nothing but I do call it mine. Thy broken vessel shall be renewed into its original, when all of sinful properties shall be drowned in the Alpha and Omega, who is the beginning and end of time, and who will open the Sealed Mine, where the unsearchable riches shall freely abound as in the state of innocency, where nothing of necessity or want was known: All this is going on and advancing in the moving circle of the Deity: all that is required of thee, is to be steddy

in the highest float of faith.

My spirit was let down into the deep centre and circumference, where the personal Glory met me, with whom I had great felicity to behold the Shepherd with his fold, who friendly saluted me; for though a naked spirit, I was not despised by such dignified bodies, though I was made very sensible of the want of such a glorious body; and as soon as I desired it, I was forthwith embodied as in the same glory, and was joined to the heavenly train. I rejoiced greatly that I had made a slip out of the vile garment, though but for a while, though I was to take it up again, and appear amongst the inhabitants of time, till my course was fulfilled: This bright clothing is only beholdable by Jerusalem natives, and though these were the all-desirable flocks, that I would choose to abide with at forever, yet I found a prohibition at the present, that it must not be desired. This royal princely garment being reserved till we be called into view, and have communion with the most Holy of Beings, who did not bring me hither to send me away empty, but gave me to taste of the choice fruits of that unknown climate, the refreshing taste of which is left upon the centre-mouth of my heart, from whence the life-fruits should spring evermore, as was said to me with an advertisement to wait till wisdom's garden in the soul be planted, and richly furnished with those blossoming powers that may draw the high and lofty One to look down and walk there.

So soon as desired, that is to be understood, carried up in a Spiritual Transportation.

Oh! what are these forcible powers which I feel winding my spirit deeper in; where enquiry was made, What would be the sign of the centre-dwellers in the most holy of Beings, which should need no witness from man, for that was poor and insufficient? Wherefore be quiet and still, and cease from all creaturely evidence, and look for the witness of the unsealed book, to assert the seven flowing properties of the Holy Ghost which will outvive all worded testimonies that are so fluent

in this age; Wherefore a more pure seal is provided, that will remove all doubts and suspicions, of which festival cup I was called to drink, from the hand of him who is appointed to fill it out, as the last and great reserve which shall silence all controversies, and doubtful disputations, and ratify and confirm who they are that are born again to act, move and live from a new generating spring, that worketh away every thing that defiles and makes obstruction: Which Seven evidencing powers were revealed to me, in which the personal reign of Christ would consist.

First Property.

The first was a circling cloud of light, from whence incessant revelation would spring, and open what was never known before, concerning the invisible scenes of glory, to which the mortal man hath been altogether a stranger, not having understood his original royalty. But where Christ the central light, is entered into the Souls essence, there everlasting light doth break, which shows invisible things in their first pure ground, where the eternal fire-soul moves strong to come out of an impotent weak life that hath been shut up in this vile body of sin; the light of revelation making it restless any longer to abide therein, and so it is made to pursue another beginning from a new-rising-spring, flowing from the God-head, that affords strength for a co-deified Operation, which may give a living testimony, that a new spring is appearing out of an old tree, whose sap is renewed to bring forth the second property of the Holy Ghost, as another fruit bearing branch.

Second Property.

Which branch is put forth from the all-encompassing-element, wherein the soul is baptized, as in a cloud of fire; whoever they be that come to know this, need no greater witness, as to their own particular, for they

know their dwelling is in the very centre heart of God, they are fed and cherished with the blood of life, and only lamp that makes all the body within to be as a burning cherubim, that at times and seasons can mount and fly into the very heavens: Though this be yet a mystical and dark speech, and little experienced, yet know, the time of Elijah is near nigh, and a whirlwind is descending from the Alpha and Omega, to take up the slain witnesses, who have been in the world so undervalued. The Ascension-gate by this bright key is unlocked, to go in after him, who was translated from among men, so as not to be yet hid in the mystery: And thus shall it be again, though in another form and model; for these Elijah-prophets, though they shall be redeemed from everything which is of the degenerate nature, yet in this shall differ from Elijah, for whereas he was taken up, and seen no more among men, these in their visible persons shall remain on the earth, and everywhere carry along with them their encompassing chariots of fire, which shall be discoverable to none but the ministering Elijahs, that will not cease to follow fully, where the life-witness doth remain after this sort and kind.

Third Property. The third outflowing property of the Holy Ghost which ushers in Christ's reign, is this, that a simplified naked soul, coming forth from the baptizing cloud, puts on a clothing of impregnable defence and power, viz., a more Magical body, such as the Lord Christ had after his resurrection, consisting of the one pure element, which can swallow up the visible gross substance of flesh, that it may no longer be an impediment to the Soul's running its race: Indeed such a body is very suitable for the great things that are to be wrought by the christed kings on earth; for if provision of such a body were not made by Christ, it would be in vain for him to go about to settle his kingdom, where the Beast and Dragon have had their dominion so long and who will not now be dethroned upon a slight account:

They will hold their propriety in the outward husk of the body, when they can find no place for themselves in the soul: Therefore the Lord hath revealed, that he will turn the very body into its paradisical property again, that the dark prince and his agents may not be able to overthrow the Lord's personal reign in his Saints; who would desire no fairer mark to shoot their arrows at, than a frail mortal body of flesh. Wherefore the Lord hath said, that he will raise a firm tabernacle, which no earthly weapon shall be able to pierce, which will be a fit garment to last out the thousand years: Let the just and holy believe this, and see all this finished first, in the kingdom that is within the Soul's essence, and then such may conclude that they shall assume a visible power and right to reign with Christ, over all kingdoms of this world in magical might.

Fourth Property.

The fourth out going power of the holy Ghost, sets the Soul free in the eternal liberty, from all conflicts which the dragon, or the starry region hath introduced; for the Soul now is influenced by those superior planets, to which these outward planets are subject. The Soul and Christ are in a mutual agreement, to break a way from the infectious rays of time and mortality; being encompassed with that Sun that will set no more, nor withdraw; for it is the glory of seven days, that runs its circle without the least diminishing of its light, and giveth the soul in its pure splendorious body; when the Soul shall find itself in another form of life, and seated as a high principality before Jehovah's throne, attending there to know the counsel and decrees of the Sovereign Majesty, under whom is managed all inferior government, which shall be committed to those who reign with Christ the Lord: Oh! this will be a wonderful time indeed! For while the Lord is opening these things to me, I am as one sunk into the abyssal ground, where I am as nothing, till he put

forth a piercing ray from his flaming eye, to fetch my Spirit up again; who thus spake unto me, Stand thou up, and hear and declare the new model of my reign, and let it be published; for it is time to awaken those who are ordained for the first resurrection, that they may no longer sleep in the day-break of my appearance: And do thou solemnly set thy heart to the great imminities that are revealed, not only for Speculation but for fulfilling, where great earnestness shall be found. Thus the holy One set home his word, and causeth it to pass through a vessel that is nothing to be accounted of, whereat myself stands amazed, what should move the Lord thus to appear, and hold such a free converse, and leave such weighty things in trust with me? Oh! what can be said, but that it is the good-will and pleasure of my Christ and King who will change tin and dross into gold, as it pleaseth him?

Fifth Property — The fifth property of the Holy Ghost is, that whereby the Soul gets free from the striving elements, and comes to rest and peace, all wars and combats ceasing. The Soul having got up these four ascending steps towards the throne, can now look down like a tower of strength, terrible to all the lower inhabitants round about: It is a palace compacted within itself, knowing nothing but a serene peace and concord; neither dragon nor beast do so much as attempt to come here, for love and peace is their hell and torment. Christ's personal reign in his Saints consists of peace, power, love and joy; the holy Ghost moveth in the mild and meek property from the water of life, that captivates the enmity and strife, and shuts up the dark centre with all its spirits: This carries a two-fold meaning, for first it is to be understood of that love and peace which possesseth the whole inward hemisphere of the Soul; and in the next place of the same love flowing forth and diffusing itself through all the subjects of that peaceful king-

-dom, which Christ will establish in the high Angelical Harmony of Love.

Sixth Property of the Soul

The sixth outflowing property, is the omnipotence of God exerted in the renewed part in an absolute and Almighty dominion, that admits of no control. Here is no need of going out to borrow gifts or powers, which are now fixed in the Soul to manifest the wonders of the Magia, which hath been shut up in wisdom's principle, whose virginis crown of power is sent down as a signal testimony of the kingly reign that must prevail over all the earth. The bright flaming standard of Christ's personality will be of that magnificence, as to draw home the dispersed and scattered flock, which hath suffered violence in this Babylonish kingdom. A jubilee will be proclaimed by them, to whom this dominion shall first come. They the head-kings and leaders are appointed to shine forth as stars that shall bear such sway in God's omnipotency, as shall make all the elect to haste and fly to this kingdom, as doves to the windows, where all occasions of complaint about the necessities of life shall be cut off, because wisdom's storehouse shall from the inherent omnipotency, abundantly supply whatsoever is needful of this kind. The paradisical lost power shall be restored in a higher degree than ever, to the end that Self-love and propriety may be taken away, which cannot enter into Christ's kingdom: for the Lord hath averred, that none who are thus spiritted shall ever his kingdom inherit. The vast and inexhaustable treasure of divine riches cannot be enjoyed in propriety, but only in Love's communion.

Seventh Property.

The seventh and last property of the holy Ghost, that gives witness to Christ's reign doth consist in a life of praise and exaltation, which goeth forth in the angelical tongues, powers and sounds of so many perfumed offerings, paying an everlasting love-tribute of joy to the Ancient of Days by and in whom they are come to reign over all kingdoms in this world, in Christ's personal power. The New Hallelujahs from the firebreath of the Holy Ghost shall be the Holy Spirit and

celestial play of the children of this kingdom: All their works shall speak forth the praises of the Most High; for Wisdom's spirit will act so high, and in such a mysterious manner, as hitherto hath not been known; all which miraculous powers have been reserved to make up the glory of Christ's second coming in his representatives here on earth: For if the Lord should not in this manner demonstrate his God-head-power in his saints, they would be set very light by, and it would be a vain thing to assume the title and name of kings without anointing power suitable to it. No dominion, whether inward or outward, can be maintained without Loves-Omnipotency. And truly, my Lord hath assured me, that he hath made large and full provision for this day, who upon some private objections of my own, said to me, Be thou nothing doubtful concerning all the great things of my kingdom, which I have been opened to thee from the centre of light; they have been revealed for a ground of faith: The hand of the dial is moving towards the fixed hour, which will manifest all these working powers of the holy Ghost; Wherefore do not straighten thyself, nor any to whom this word shall come, but run out in a spacious large belief answerable to loves-power, and the ability of the object to whom the eye of faith is directed: For wonderful things are upon the wheel by which you may know it is high time to put forth your hands to raise and awaken that which hath been so long asleep. This was the concluding word of Counsel from the Lord.

The fore-going properties, is that which makes way for the reign of Christ in personal power and glory, which is now the great thing to be waited for, as the end and consummation of all that hath been revealed, in the pure discovery of which we are not to rest, but we are to press forward to enjoy the fruit or product of it in the inward centre, where Christ will be manifested in his personal glory and power: For the driving seeking spirit will not be at rest, till it can put on its resurrection-body: It knows that hitherto, notwithstanding all its refinings and dyings to sinful self and the world, it yet remains a naked spirit, which must return into the Virgin-womb of eternity, there to be regenerated into an

heavenly corporeity, from the one holy element, out of which Christ's holy personality is taken! This is the rich garment with which the Sion-kings are to be arrayed, and thereby will be distinguished from those who stick fast in corrupted nature, and are not regenerated into this bright image, and from those also who though they are regenerated according to the inward man, yet being intangled in the thicket of the many things, are fain to stay behind, till those who by their hard pressing forward have overcome the world, Beast and Dragon. Therefore be first instated in the Lord's personal power; for the Lord assured me, that this would be the way he would take in this present age, to instate some who are known to him, in his personal reign, that they may enjoy here on earth their first heavens, to the terror, grief and envy of such, who have been hard, cruel in the Beast's kingdom, restraining their good things from the lambs of Christ's fold. Here it will be as in the case of Dives and Lazarus, they shall see those who were most despicable in their eyes, to be greatly beloved and honoured, as being intrusted with a kingdom in which they shall reign as the True Born co-heirs with their head, Christ, bearing rule over all those who have been their oppressors in this world. It was also revealed to me, that there were others who stood in a mixed state, and divided between the two kingdoms of light and darkness, but yet followed after the mark and crown; these would scarce believe that such a commission as this would ever be given to any appearing in a mortal form, to be crowned as co-heirs with the Lord in his personal glory; But the just One hath shewed that thus it shall be to convince and provoke to emulation these last spoken of, that they also may make haste to be made kings and priests to God.

The grand query after all that hath been revealed concerning the reign of Christ in his saints, is this, Where this government shall be pitched? It is an ancient scripture-prophecy, that Judah shall reign with God, for he is faithful with the saints. The sceptre shall not depart till Shiloh

come, who is the King and Law-giver, that is, was, and is to come. And to whom will he come first of all, but to those pure virgin-spirits, who travel to bring forth Christ spiritually, as the product of an invisible Almightiness, which will appear to be that man-child which is to rule the nations with the rod of God's power, in this world, and do far greater wonders with it than Moses ever did with his. For the eternal Magia shall bring forth all her plants of renown. The highest wisdom shall be brought into manifestation, and replenish the earth anew, that God may walk in the midst of it, and no longer be unknown to its inhabitants, who are refined from their dross, and thereby got a free and open entrance into the Jerusalem from above. The partition wall must be broken down, that Christ above and Christ beneath may join together for mutual joy and fruition.

But here it may be objected, How can this be as long as the body is yet terrestrial; for an earthly body cannot ascend to the Lord's glory?

I answer; That therefore a new body is prepared, even a heavenly, such an one as Christ had, who could change his form how and when he pleased: So he appeared to Moses and Elias in his transfigured bright body, and then came down again in a terrestrial body to the sight of mortals; which power shall be renewed again in those who shall personate Christ upon the earth, they shall ascend and descend at pleasure, and transmute themselves readily, which state will much excel all visions of the glorified person of Christ; for without this celestial body we cannot hold out in that sublime and seraphic communion with Christ which shall be in this kingdom of the saints: Wherefore there is such a body prepared, which shall be able to pass into the invisible orb where the King of Glory dwells: It is given me to see this approaching day in the Spirit: if the representation thereof be so glorious, what will the thing itself, when actually accomplished? This report which the holy Ghost doth

give of it, doth powerfully constrain the soul to put in its whole stock of faith for it.

The sum of all these discoveries concerning the reign of Christ, must be terminated in the Virgin seed. Eve's lost chastity will produce a new generation, to whom this kingdom shall be committed in trust. This was revealed from that vision which holy John saw, of a great wonder in heaven, a woman clothed with the sun, and the moon under her feet and a crown of twelve stars on her head. Many interpretations have been made of this vision, which here I am neither to approve of or condemn, but to mind the opening of the living Word, who is present to explain, whatsoever is obscure, to those who turn aside from the wisdom of the flesh, and receive the anointed drops, as they fall from the heavenly cloud; to which is required a well purified vessel, in which no taint of putrefaction doth remain. This was a proviso, given me to observe throughout all this ministration, which made me set time apart to prepare the vessel, before I could see the cloud break, and send down its shower upon my ground: This I mention for their sakes who are in this ministration of revelation. Now to proceed to what the Lord hath opened to me, from this figure of the woman, who is represented here as travailling in birth; intimating to us that as by a woman a sinful off-spring was brought forth, in which sorrow, sin and the Curse had dominion; so from this eternal virgin-wisdom, a birth is to be born in which nothing but joy, life, blessing and eternal power and dominion shall take place. This virgin Adam had in himself, before ever Eve was taken out of him, but she withdrew as soon as Adam looked outward, as if he were not sufficient of himself to encrease and multiply for the replenishing of paradise, God having created him male and female in himself. But this design was overturned, and Eve's generation is now multiplied over the face of the whole earth, from whence paradise with the virgin is fled; yet a wonder is now again seen in the heavens, which we are to declare to our own little flock, which brings such tidings of joy, as doth far excel that of Gabriel, to her who was

the blessed amongst women, as being designed to be the mother of our Jesus in his fleshly appearance. But now, by this virgin he is brought forth in another appearance, as a mighty ruler and potentate over this earth, who is really and truly to fulfil whatsoever was typified in Solomon's reign. David's wars must cease, which cannot be till this everlasting Virgin hath brought forth her manchild, who is to possess what Adam and Eve have lost of Paradise and Mount-Zion kingdom: All which is to be restored by the virgin, who is not limited to male or female, for she may assume either according to her good pleasure, for she is both male and female for angelical generation.

But here it may be asked, What is this virgin? Whence is she? How can she introduce herself into that nature, where her pure chastity hath been violated?

This last indeed may be accounted a wonder above our hopes and expectation, which yet she is in a readiness to do, as is well known to them, who have understood her, and preferred her above all things, as being well assured, that like as all bliss and peace fled away with her, so upon her return, all good will come back with her again*. As to her nativity, it is from everlasting, before the creation of heaven or earth. She was before all, as being the co-essential creating power in the Deity, which formed all things out of nothing, and hath given a dignified existency to all those seraphic glories which move within her own Sphere, who are the product of an insearchable wisdom, for the replenishing of those superior worlds which are little known in this, where we are out-casts; neither can we be acquainted with much glories, till we be born again out of her Virgin-womb; for so it must be before ever we come to be Christs, in conformity with Christ our head. (* Meaning Wisdom, who is God's espoused virgin)

A marvellous thing the Lord hath revealed to me, concerning this woman which holy John saw viz. that she represents God's spouse and mate, from whom the highest birth, the eternal

word of wisdom did go forth, as the mighty Alpha and Omega, in a distinct glorious personality; known to himself in God, and the Everlasting Virgin, before any thing of the heavenly hosts were created. For he stood equally in the counsel of the Father and Virgin, for the bringing of the whole creation into a figurative manifestation. Now for what is all this, but to discover the mystery of this woman, that She is the eternal Virgin, who will essentially introduce her self into those who are prepared and appointed to enjoy her? She will confer her sun and crown of stars upon her representatives. Here will be brought down the one elemental robe, and the quint-Essential pearl will again be found, which will give a most glorious lustre, and all renew the gross vile matter as being the acting Wisdom to shew forth Gods wonders; all which reserved are until her day. She is looked for as Gods fruitful Bride to bring forth Christs personality in plurality, as so many immaculate princes ruling in God. Just cause will be found, if we consider this principle, wherein the Serpent with so much bitterness wars against the Virgin and her Seed, why Her Off spring, as soon as born, is caught up to heaven, from whence the Dragon is cast out, and where the iron rod will crush him, and be too hard for him and his adherents. Her offspring will appear all virgins, with her own lustrous son, who is the first-born amongst the kings of the earth and heavens. Oh the high and majestical Glory, which shall proceed from the Virgins womb, with whom is the blessing that will abound in fruitful gifts and high working powers from the Majia ground. Eves conception in sorrow shall not here be known; for this Virgin never was disobedient, or broke faith with God, who is her husband; the fruit of whose travail is blessing and joy through the whole generation that shall be born of her: She shall be the mother of the true Virgin-church, wherein no mixture of will-worship or false doctrine shall be found.

But it may be queried, How can this heavenly Virgin endure to come down upon this defiled earth, for to multiply her off

-spring in it? For without doubt the Serpent and Dragon will violently rage against her, which we have experience of in ourselves, when he crowds into our very heavens, with all evil beasts at his heels, waging war against us.

Yet nothing of all this shall be able to prevent God's purpose who will appear with his Virgin in the divine body, and cover her with the one element, which will torment all evil spirits, and wear them out, who can as little endure her Virgin-purity, as the Virgin-Spirit can bear their poison. Therefore a separation is made, as we read, that the woman had a place prepared for her in the wilderness, which signifies the Spirit of faith, which carries it from off the sensual ground, where the concourse of flutter-ing spirits of all kinds are; wherefore this is no place for God's virgin to stay in, she may be in danger of having her chastity violated, or of being drowned with the wrathful floods of the Dragon! The Serpent will not cease to make his attempts with more subtilty than ever, because by this introduced Virgin-Spirit, his head-power shall be crushed, and his seed disinherited; but the Virgin-Spirit shall mount like an eagle, and so escape the Dragons deluge. A fountain is opened in the desert of which the Soul, which is in union with the virgin, shall drink, instead of the muddy waters of the earth, which she loathes: Pleasant food is provided in this wilderness by God himself, and his Christ. The Lord affords these dainties to the abstracted life, where the virgin Spirit is a stranger to sensitive self within, as well as to the enchanting world without. Here it wants no good company, for it is never without heavenly visitants, because it reserves itself chiefly for converse with the Deity, from whom she expects all her blessing and increase: And thus the Soul shall spring and multiply, where the Virgin hath realized her self. Her wilderness shall become a rich Sharon-pasture, a land of unknown plenty, where gold, silver and precious stones shall be as the dust under the feet of these holy separated virgins: Alas

within and without, their feeding shall be on power, joy and peace, till the division of time shall come to an end, in which a further mystery will be understood. But oh! let all this be first fully witnessed.

Here follows a further advertisement from him, who is come to fulfil old prophecies in the substance of his own person, that is born of the virgin; from whom we may expect the perfecting of that, which all foregoing ministrations and manifestations have left short, in regard of those wonders which shall be effected in this latter age. To which end Christ hath opened the centre-eye, that can pierce as deep as the Deity, where this Virgin lies hid with all her glory, who, ever since Adam's day hath been obscured because she would not trust herself with any mortal, only some of her shining rays have now and then been shattered into holy souls, a taste of which hath been given, as the first-fruits of what is reserved for Christ the Lord's second birth-day, where shall be provided a Pentecost-feast according to the royal and heavenly state of Jehovah's Bride and Mate. Oh! how unable am I to bring forth in words what hath been shewed me! of the later fruits that Wisdom's children shall feed upon in that day; the discovery of which we will pass by at present, and first define what wonderful Virgin this is, and of how noble an extract, who is taken into God's bosom, in a mutual love-imbracing, and therefore may be termed the eternal Goddess, in a high and sober sense; and it is an evil and sinful thing to give this title to any other, as it is too frequently done. But to proceed to describe this virgin according to the delineation which God hath given of her; as first to its matter and substance, it is of that thin pure airy subtlety, so as nothing of the gross and ponderous outward elements can mix with it; for they would but tarnish her clarity, which is ever conversant with the Deity, which was signified by the sun and stars which were seen about the head of the woman in the Revelations signifying those superior planets, which cannot be adulterated with the defilements of this inferior orb, as possessing far higher and more exalted powers, carrying dominion over all that is beneath them. For as the lower planets hold down in subjection to the curse, &c. these deliver and set free from it; Wherefore it is all worthy to be enquired, in what planet the

For this Virgins-Nativity see into the Wisdom of Solomon Chap. 6.7.

nativity of the Virgin may be again renewed? which must be by bright Venus, which must bring forth the mighty birth under Sol in conjunction with the rest of the superior planets, which are all harmonized in one; for they agree to bring forth the mother and then the Son in the Virgin-humanity, that bears from the heavenly matter both figure and form organically for operation in their various properties, which are deciphered by the highest wisdom to illustrate the only true Virgin in her beautiful form. The divine mould for her shape is again found according to what was before either Angels or man were formed, which is not to be portrayed, till she come to be essentially manifested within; only her organical faculties are unto us described, thereby to know what makes out the Virgin's high descent, in these several faculties, as follow.

The first faculty set before me, was that of Seeing, seated in her eye, which appeared like a fiery ray, and sparkled as a star, piercing all things in the heights and depths. An eye that slumbers not, but watcheth at each Centres-gate to spy what goeth in and out, to prevent all violation of her Virgin-Chastity, that her vow may not be broken, by which she stands engaged to her husband.

The second faculty is that of hearing, seated in the ear, which must be so chaste as to turn away from all corrupt and unsavoury language, which speaks not God forth in his immense love and goodness, or in his greatness and Sovereignty. The true virgin's ear is turned inward, to listen to the sweet voice of her Bridegroom; she waits for the dropping of his lips, whose words are the strength and marrow of her life; she is in such union with the Deity, that she cant hearken to any strange voice, lest she should be defiled thereby: The greatest danger and hurt she feels from the talking Spirits from the dark centre in the soul, from which her virgin-ear turns away, and dare in no wise stay in their astral counsel; and therefore turns her ear to those echos, voices and sounds, which leave a sweetness, which resists the taking of delight in corrupt and impertinent communications

from without: Thus preserving both eye and ear, she still moves forward in her heavenly sphere.

The third organical faculty is that of smelling: This may be understood in a two-fold sense; the first is a drawing in of the paradisical perfumes and those sweet ravishing odours, which are sufficient to renew languishing life, and to make it strongly active and vigorous: Secondly, the Virgin is in herself an high scented odour; her garments send forth a fragrancy far surpassing all the spicy compositions of this earthly climate: Now vile and despicable doth every thing, that hath lost its paradisical property, appear to those who sometimes draw in these ravishing odours, which might they but continue, they would never desire any other food. Shall I declare what is made known to me of the virtue of these Virgin perfumes? It is averred to me, they will recover a putrified soul and eat out all the poison of original sin and recover dead flesh, and keep it from putrefaction; it is a balsam endued with so penetrating a spirit, that it can go through stone and iron, flesh and bones. None can know this till they have passed the Virgin's womb, and then they will double this witness. Now it is to be considered how unsupportable all rank plants of the earth are to the Virgin, who continually breathes this perfumed air: When ever she makes a swift pass through this noisome Kedar, what a strong scented garland doth she need, that nothing of infection may hurt her Virgin purity: To which end, this provision is made to keep out the evil scents which every where meet us in the walks of this world.

The fourth faculty is that of tasting. Here we find what it is that nourisheth the Virgin; her food is in her self and it is no other than pure Deity, which riseth as a flowing spring from her own deep: She lives upon spirit of air, which maintains and blows up the Quint-essential fire, as the first Virgin-matter out of which the soul was made, which in Adam became adulterated by eating of the forbidden-fruit, who might have lived upon the root of eternal life which he had in himself; he might

have tasted the paradisical fruits at pleasure; but what was palpable without, he had essentially in the Virgin within himself, so that he might chuse whether he would eat of them or no in a corporeal way. This hath been a secret hitherto little understood; but God in Christ, through his appearance hath revealed it and for this end to let us know what we are to feed upon at the return of our Virginity, whose life's nourishment will be in itself, without any dependence upon anything from without. Oh! there will quite another thing be known in the Virgin Soul, when She is espoused to her, though she hath liberty to eat, as Adam had before the fall. So here the outward mouth may taste of these mortal fruits, but not of necessity, because the life is centred in, and maintained from the heart of the Deity, for the increase and growth of pure Virgin nature! And truly, nothing but God can be the virgin's food; nothing is so well digested by her, for it is a flowing solace of Almightly strengthening, and pleasant tasting, according to an infinite variety. This being once found, the soul can no more eat down the fruits of the whisked tree, in whose root the curse is, whereby death comes in, which hides the Virgin from the soul's essence.

The fifth faculty is the super-sential feeling: What sense more excellent than this? Can there be a greater confirmation than a feeling life, out of which joy, peace and assurance do spring? The Virgin feels herself in the centre of the Deity; she handles what doth not appear to be tangible; viz. Brality, Spirit, fire and air, in all these her feeling-motion is in great serenity. A centre-life, that burneth from the mirror of the Deity, boils love up to that height, as nothing is felt but pleasure, and ravishing delight; it is the heart and blood that runs through every vein of the Virgin-Body and is an antidote against all fear and pain, which is felt in the mortal sense: Oh! what deaths, achings and griefs have we felt in our souls, as well as in our bodies! our minds being in continual anxiousness and trouble, to see what we are fallen into; I speak of such who have been touched with the fire-stone of the Virgin, which

must go before her healing medicine. And blessed are they who have first known the painful feeling under her severe discipline; for such shall be her polished pillars on which she will engrave her virgin name, as he saith, who is the true and faithful witness, who is come to take off the virgin's vail, that we may see her in the glass of perfection, and come to know and feel her, not as distinct and apart from us, but all virginized in her essential Deity, that the joyful feeling in breath of fire and air may be witnessed and then we shall see what shall follow the harmony of these senses, which is the character of the Virgin nature, the pattern we are to try ourselves by, for which end we are also called to look into her mirror, that so it may stir up all savour of desire in us, to have those senses in their excellency awakened in us. Oh, great Goddess & Queen of all worlds! wilt thou, after so long a time of desertion, once appear again! Who is it that hath entreated thy favour, and gained a promise from thee, of a visit, though this be too short because nothing now will satisfy, unless thou bestow thyself, with all thy divine senses, as a co-deified life, to show that thou art now prevailed upon, to join with the redeeming blood, to restore thy own virginity, where thou findest humility and importunity in that personality which is all beloved of the highest Wisdom, and only Spouse of God; know and remember us who are brought to thy feet and have been under thy severe discipline; therefore allot thyself to be our garland and Crown!

Now we are advanced one step higher towards wisdom's heavenly throne, from whence her golden Sceptre is stretched forth to lay hold on, which passeth through and beyond every elementary cloud, which the sensitive life hath raised, so as we could not see our way to that sparkling rock of the Deity; for which

cause the bright sun now shines from her eternal orb through the dark clouds, that we might see every ascending degree, twisting and winding so intricately, that without a guide especially sent down from that Sphere, there is no possibility ever to come to any one of her gates which lead to the New Jerusalem. These are set before me to be in number twelve, five of which were spoken of in the fore-going chapter, and now we repair to her oracle as our guide for the revealing of the other seven gates, together with the way which leads from one to the other, where the hidden track of the Virgin's way may be found, treading upon that unknown ground under which is found a rich and precious stone from which the highest blessing will abound.

Which five gates were the 5 senses spoken of before. Now proceed we to the following gates.

The way to the first of these seven gates is very solitary and lonely; it is very rare to meet with two agreed to hold out in it to the end, it is so full of rending thorns and affrighting wild beasts; for herein lies the design of the horned Beast to scatter and divide such who are agreed to travel in wisdom's path: Also, the Nimrod hunters of this world send out after them, either to divide or bring them back again. These are the oppositions we may expect in this way, against which we must be provided and fore-armed, that our entrance by this gate may not be prevented. The inscription of this gate is Abnegation or renunciation of this outward principle. The first question which is asked by the angel who keeps this gate, is, Are you come away as strangers and pilgrims? Will you no more return to the traffic of Babylon? For the prince of this city will only admit of such as shall abjure all commerce with the merchants of Tarshish, though by this means all earthly riches are gained, to keep up a worldly reputation and fame; but the angell of this gate will have good assurance that whoever comes up hither be quite broken off from, and have no further dealing with the harlot daughter of Sidon, who hath deceived the kingdoms of this world with her Sorceries. Whoever they be, that get through this strait gate, for them a pure and good foundation is laid, to walk forward towards

the second gate. But here another thing is to be considered, before entrance can be given; for this angel is charged not to take any one's single security, but enquires whether Christ's Spirit in them, and his person for them will stand engaged to perform all this agreement? For she dares not trust the soul upon a simple promise, though fervent and unfeigned, and full of good will, yet it is not sufficient, if he be not able to maintain the gate ground against his enemies, that will attempt to circumvent him. Therefore we that are come hereunto, are to give in the name of our Security, and so pass on freely to the second gate.

The second gate is called the wrestling or struggling gate: it is the gate of probation, before it stands a centre-gulf: Here will rise what will countermand the pilgrim back again into the worldly principle, which he had abjured and left behind. Wisdom stands by her angel to call and invite to come through: but the gulf swells so very high, that it appears impossible to get over. Legions of spirits here do follow crying out, What mean you to run so great a hazard as to leave a place, where is store of all good things for supply and maintenance. Thus temptations and assaults will beset the pilgrim, threatening hard and bitter things to him who is a seeking his own native country and original virginity, and endeavours with great wrestling to get rid of all these barbarous vipers. What! say they, will you turn quite away from those pleasant joys in which others live, spending their days in God's love and peace, and therein rest contented, not attempting the passing of this gulf, till the limit of your life requires it? All this and much more will press in to turn away the soul from pursuing after its virgin crown; and therefore this gate is called the probation gate. Now if the spirit of Christ be so powerful in the soul, as not to regard these temptations, being resolved to venture through the fiery gulph, that soul will win the Virgin's heart. For here indeed is manifested a full proof of love's affiance, by coming out from, and renouncing all the charms of the daughter of Babylon, who hath used all her art to fright her from attempting ever to enter this gate: She hath through all ages rescued from

the serpents twisting toil, and brought many back to enter into her gates again. Wonderful it will be to see any one come off a conqueror here; for this is the most perilous gate, because of the gulf which stands before it. The mortal spirit, whose affection is joined to gross elementary things, cannot pass this gulf without suffering loss; it is a life that cannot be saved, but must be swallowed up. But Christ, our life, will swiftly pass through, as a fiery chariot, and the naked soul with him, who hath resisted all those temptations which would have hindered his entrance into this gate, which is the very winning of that field, where wisdom's gold of Ophir, and unknown rich substance doth lie. Oh! who is it that will hold out the encounter at this gate? It may be truly said, that many have striven to enter, but because they would or could not leave behind all mortal burdens, and come quite naked out of Babylon, they were not able to enter. This is that which hath disenabled many to enter and will continue to do so, except the Christ of the mighty God enable us to pass, and then we shall with freedom and ease come up to the third gate.

The third gate is translation by fixation in wisdom's land or principle. The centre of the virgin Wisdom may often open and take up the soul and spirit into it, and then be shut again, and the soul let down into Babylon's principle: this, I say, may happen often before the soul comes to be fixed in wisdom's orb. But when the soul is fixed in the heavenly sprouting life of its Emmanuel, and translated into a pure Nazarite virginity, which knows nothing more of the fallen birth. Here the soul stands in another principle, having got firm footing in wisdom's land. Here a goodly lot is cast for the conquering soul, who will find all riches stand before her in wisdom's treasury, without either bounds or limits. Whatsoever is of use or service is there laid down at the feet of a translated spirit, as the return of her adventure

and trust in that day, whilst she was under the temptation of the glistering stars of this elementary region, all whose promises were but as a snare and bar to keep from knowing this high translation.

Oh! what a welcome feast do I see already prepared within this gate, to satiate both the eye and taste! The Virgin comes and salutes the soul with a loves entercourse, saying, Come now and inherit substance with me, ye who have been in weary travel to attain this fixation gate, I behold you in the face of the Bridegroom, by whose means you are arrived here: Now in his name ask and have. See now what honour and preferment you shall have in my Kingdom, which will recompence a thousand fold for the loss you have sustained in the world, from whence you are come out. As you did give credit to me upon the word of my testimony, and the fame which was brought to your ear, though as yet you possessed nothing of what is intended for you. But here is now what will weigh down and recompense all your sufferings, when you resisted manfully those busy spirits that would have blocked up your way; but in strong faith you have broken through all. Let your victory be assigned to him who hath the opening Key for to let in from gate to gate. All this is from the dropping lips of Sophia and her Bridegroom, who now stand ready to open the fourth gate.

By Sophia is meant Virgin-Wisdom

The fourth gate is called the Bountiful gate. From hence the richest gift is brought forth, that ever hath been received since Adam lost this Virgin, who now here gives her self again to the soul. Oh, great is this benignity! who could ever have hoped for such degrees of advancement after so long a day of desertion and night of apostacy? Ah! echo Sound we now do hear, that she will appear in her bounty. But to whom shall this gate open stand, to receive this liberality from her hand? Is it not for Ruth, who hath forsaken the Moabitish land, and come to be fixed there, whence her eternal nativity is derived, where she is no sooner arrived, but she is decked with all the Virgins ornaments, which are the various accomplishments in all Supernal powers and

high abilities, to act in a divine omnipotent manner, whether in a corporeal form, or out of it, as shall be judged meet, with reference to place, time or persons, and according to the region where the Bridegroom, with his Bride, shall be, whether in the heights above or depths beneath, where his and her rejoicing shall be in each other through the breaking Opening of the Centre, from whence the Virgin-Tincture, as a warm fire-blood, doth flow in every vein, and a nourishing life is felt passing through every Sense. This is that gift which the Virgin will bestow upon the fixed soul, for a greater manifestation of God's manifold wonders throughout the habitable part of this earth; where the whole Trinity in Wisdom will assume a Virgin-humanity, to bring all what hitherto hath been confused into order again. The government of the Turkish Spirit must give way to her duty, who comes to overturn all merchants with their merchandize. No wares of the Assyrian shall be brought through her gates, neither shall any Sale of the harlot's goods be mingled with her treasures, but a vast Separation there shall be, as between paradise and this world, where all things stand in an anxious birth; but that other Sphere is blessed with a perpetual Spring of all pleasant things, which we shall know and understand in their variety in the next gate, which now we are by the steady hand of Christ, led up to, that we may see the utmost latitude of wisdom's inward city, and come to know all the goings in and comings out at these mystical gates.

The fifth gate bears the title of Wisdoms factory of all that is manufactured by her Magia, from her own stock and principle, being very different from all the Merchandize which is used in this visible world, which is wholly shut out of her gates; for none can drive an earthly trade, but such as bear the mark and number of the Beast here in this outward principle: Wherefore wisdom will take none to be her factors but those who have renounced all Babylonish trade, which is maintained by bearing the mark of the Beast, from the introduced subtilty of reason. A new and wonderful way is prescribed to them who shall have the mark and name of the Virgin's white Stone, by

which they shall be impowered to drive a free and mighty trade within this heavenly city, which shall make all Babylonish wares grow out of request, both as to spiritual wares or bodily sustenance, as soon as some Virgin-passengers shall have entered this gate, who shall be so highly favoured for having here broke through, that they shall have liberty to open this high factory to the rest of their fellow-members, that yet are captives in the Assyrian land, and were there brought up according to the laws and customs of the Babylonians which could not be avoided during their time of captivity. But now Babylons sun is going down,* and the night of death and darkness is spreading itself over all the pompous state of the merchants of the earth. All this will be seen upon the breaking in of the Bride-groom's Spirit and his Virgin, who will deliver the exile captives, and clasp them close within themselves, and exercise the soul in another science: Its skill and wisdom in the Divine Magia will actually go forth from this co-essential participation of the Virgin-nature, to present all good and pleasant things according to the first paradisical property, as in the following gate will be made out, where the Virgin will particularly exercise her Magia for redemption out of the present captivity, under which the Israelites as well as Ethiopians do groan, being beset with the effects of Sin and mortality, which this sixth gate doth deliver us from.

The word Magia is the created Power of the Holy Ghost, So to be understood as often as named.

The sixth gate is called the transferring gate, where the most choice and noble gifts are transferred from the palace of the glorious Majesty, as the foundation of wisdom's factory, managed by wisdom's correspondents, who are skillful in the working wheel of the Divine Magia. Oh! what transferring powers will pass from one to the other! to bring forth the flourishing of Eden, that it may again appear in this habitable world. Wisdom's lovers now must dig deep to find this kernel, which hath lain hid in the ground of Virgin-Wisdom, from whom it must be transmitted to them, who shall plant paradise in a greater latitude in this world: For which a sure and unalterable decree is gone forth; for it is affirmed by the living Word,

* See Rev. 13. 11, 12, &c

who declares before-hand the truth of these things, which are already begun and shall be finished as soon as all the Virgin's gates are past and entered. And this is more considerable, where such a mutual constant correspondency is betwixt those two kingdoms, paradise and Mount-Zion, all such things will be transferred from each to other; yea, an immortal factory is here to be maintained betwixt the inhabitants of these two heavenly countries, and so transferred still into this lower orb as occasion shall be. For though some part of this earth, by virtue of the Virgin-stone may be fitted into a parradisical property, and thereby made capable of commerce with the Superior worlds, yet there will be a race of vagabond Cains that will abide still under the curse. Though paradise be made visible in this world, yet all will not suddenly thereby be brought to leave Babylon's merchandize, neither will the divine arts and mysteries be transferred commonly, but upon such who have sought them diligently, and have let all other arts and callings go for them, being resolved to know no other but the heavenly Magick. This is the invisible stock which the Virgin doth traffic with, to gain honour, wealth, renown, and a crown of glory to her God and Bridegroom.

Now it may be asked, What matter is here to work upon for such abundant increase? Where lies the mystery of this art, that must be transferred by her as a gift.

I answer: That this is a great secret, which cannot be revealed all at once, and so deeply mystical, that none but wisdom's exercised magicians have ever sounded it, and found the matter hereof. Yet we must not deny the great favour which the Most High hath afforded for the opening of this secret thing, through the very Person of Christ's glorified humanity, that so we might know what will make mortal dross become like the fine gold of Ophir. But to give an answer to that question, What that matter is, which in wisdom's principle we are to work upon? I say, first negatively, That it is no gross tangible matter, that we shall traffick with; we shall need no barns or storehouses to lay it up in: To describe it accord-

-ing to what is revealed, we say, it is a pulsing breath, a tincturing blood, a running flash of light and fire coagulating together; in a word, it is the flower of the Deity transferred to a Virgin-Spirit, on God's behalf, as in the person of Christ and his virgin, transmitting themselves as a Spiritual root, from whence all fruitful powers of the Holy Ghost may be proved; for otherwise all fore passed things will bring little glory to our mighty King and Saviour.

The Seventh gate is the gate of projection, which will take off all vails that have been upon the most Holy place, where we may enter, as all knowing in wisdom's mysteries and wonders. But here lies the difficulty, how to attain the skill to stir up the precious gift, that according to what was before described, from the tincturing blood of the divine Virgin we may be able to bring forth matter, form and colour, according to the Quint-essential Spirit, transferred from the highest Being.

But it may be asked here, How, or in what manner doth this projection operate?

I answer; Several ways, all which may be referred to these two heads, viz. Transformation and transfiguration; in which two great effects, projection will be known in its essential virtue, flowing out and entering in where the venom of the Serpent is, which poisonous matter is transferred in the soul by means of this projection, from the tincture of wisdoms stone, which causes an unalterable transmutation of all gross matter, and the vile body's shape into a bright heavenly consistency: Such a celestial body wisdom's Virgin shall have power to put on, when called up to the Seraphic thrones, and to appear before the highest majesty, to receive new commissions what to act further, according to the counsel and will of the Holy Trinity, who will greatly delight to put them upon working what is noble, great and wonderful, which none can parallel, except they have first passed all the fore-mentioned gates.

If it be asked, What works and signs shall follow Wisdom's

projections?

I answer; They are such as Jews will not believe before they see them; nay, even wisdom's disciples, who have been gathered under her wing, and drunk of her tincturing blood, will be sometimes in doubt of these things, whilst they are yet but passengers from gate to gate: Wherefore we must not expect to be believed by those who are yet without the gates. However, we will, according to what hath been revealed by the Supreme Magus, declare and set forth what God can do by his instruments, who are thus highly and divinely qualified.

In the first place, they will be able to act from a creating power, the Virgins omnipotency will enable them to give a new form, virtue, and purity to all things now existing in gross corruptibility. For as transformation first passeth upon all the fallen properties of the Souls essences, so it will go out and renew whatsoever doth stick in the curse, even all Vegetable, animals and minerals together with the body of fallen man. All these, I say, shall be sublimed and transmuted into a simple, pure and paradisical figure, colour and taste, quite of another nature than what they now have. Thus the disciples of wisdom, by means of this tincturing spirit, shall bring in a new creation by way of transformation: The mystery of which none can ever find out but wisdoms Magick, who are under her discipline, and do lie in her Bridegrooms bosom.

In the second place, they who are transformed into the Virgins nature, will not only be able to separate the curse from the outward creation, so as death and corruption shall be tasted no more, because healing waters will flow from the glassy sea, and encompass every place where wisdoms offspring shall pitch their habitation; but they shall also be able to transmute all gross metals into transparent gold, so as it shall be

far more plentiful than in Solomon's time. This very gross earth on which we now tread shall be made crystaline. The river that was divided into four heads, which have been cut off ever since Adam was turned out of Paradise, shall now be made to return again with a full stream to bring forth the seed of gold, bedellium and, the onyx stone in a sparkling glory. Mansion houses here shall be built, and goodly tents pitched, which shall excel all the structures which ever yet have been; for these dwelling places shall be magical, sometimes visible, and at other times invisible, according to the pleasure of the blessed inhabitants, who dwell therein in everlasting security. These shall live alone, and shall not be numbered amongst the nations who live without wisdom's gates. If any Sodomites shall attempt to break in upon them, devouring coals shall be scattered to terrify and consume them; though destroying of any be their strange work, and also disagreeable to the nature of love, and the peaceful region wherein they live; yet upon just occasion, power will go forth in this way for their defence. Moses was a meek and peaceable man, and yet he was made a terror to Egypt: He had no way to subdue Pharoah, but by shaking his magical rod, which alone could do more than whole hosts of armed men: And this will be the way of God's appearance, to keep under the wild and brutish sort of men, who are as ravenous beasts, greedy of prey. Wherefore the paradisical planters will know how to deal with such, whilst they are commissionated to go in and out amongst them; and it will be their daily business to deliver the Israelites from bondage and thrall, and that by displaying Jehovah's wonders in such a manner as that age shall require, which shall be in a higher degree than ever hath been done here before. For though the miracles of former days were great and excellent, as those which were wrought by our Lord, and by the prophets before him, as well as apostles after him, such as were the healing of the sick, the raising

of the dead, the restoring of the lame, the making of the dumb to speak, the deaf to hear, and blind to see; all which were both inwardly and outwardly performed by our Lord upon the Soul as well as the body; yet the Lord hath given full assurance, that not only all these shall be revived, but that the magical centre shall open in a greater degree of variety than heretofore. So that the greatest wonders are yet to be manifested, which we are appointed to wait for, till this projecting gate shall open upon us, where all miracles will be brought forth afresh, for the crown and glory of the Virgin-Bride and her followers: Which gate, Lord Jesus, hasten to open for such who are under thy strong and powerful drivings!

In thy light, sweet Sophia we are come to a discovery,
Where long have lain our lost forgotten dowry.
Those celestial gates, which now open stand
Hath given us a view into the wealthy land,
Where all things in the divine Matia stand;
In that place there is no working with tool or hand,
For all in spirit there do act from that power,
Which nought of the earthly craft can severe.

Joy we then now in sight of this blessed day,
Wherein Wisdom's wonders so richly display.
But it may be asked, When shall this be?
And who amongst the now living shall see?
I tell thee for surety, some there are in corporeity,
To whom She will with her golden key in sovereignity,
Thus shall unlock the precious stoney rock fully,
Where the ocean-treasury of her Deity lies hiddenly.

Oh! hear Virgin-Wisdom's call and cry,
Who skilled would be in her mystery:

A new way of manufactory stands open, I see
Such treasures as the world's wonder be;
A ship laden within, that God himself again
Will enter in to seize upon those heavenly gems;
Ah, blessed sale for such rich goods imbarkid here,
For what less than the dazling stone will appear?

Is there merchants as are not transitory,
That understand Wisdom's manufactory?
Who hiddenly have increased their store,
And do study these sciences yet more and more
That so they might to those eternal gems reach,
Or else Redemption will not be complete,
For putting an end to the toil care and sweat
By passing through all of Wisdom's twelve gates.

Come then away, holy Souls and separate
From all drossy things that do captivate;
And you will find such a pearly price
That will make you flourish as in paradise;
The golden river there-from will flow,
That all the essential goodness ye will know:
For in wisdom's principle there doth lie
That which will make the worldly craft to fly.

Upon the close of this subject, I had renewed again from the person of my Lord, a fiery Shower that did fall as the dropping rain from the Holy Ghost, to refresh and bring up what hath been sown by the former revelations, which is to be looked for as the effect of every true discovery: And I desire the same plentiful Shower may come down upon them, who shall receive and read the words of this prophecy: For a most wonderful and strange time is at hand, and doth call upon us to leave

the Moabitish land, and to engrave our names on every one of Wisdom's gates, that so we may claim a right to enter, and not be only spectators and admirers without of the great riches and glory, to which magical Spirits are advanced. But we are yet to open a more inward ear to hear the message which the Lord hath expressly left for his elect, who are watching at Wisdom's gates, from thence to ascend one step higher, that they may be enclosed in the magical eye of the Holy Ghost, where the highest wisdom is to be learnt and understood, and actually practised, for the planting of a new paradisical nursery, and its never-fading beauty and glory. By which means the Deity may be invited to renew his walks with men, as at the beginning, who will take great delight to see the children of paradise acting magically under the conduct and government of the eye of the holy Ghost: For no work or action is so agreeable to the Trinity, as that which is wrought from the magical seeing eye, where God beholds and views himself in his manifold wonders of wisdom in nature's virginity.

But now the great question of those who are willing to be wisdom's disciples, is, Which way they may ascend up to this globe-eye, to become magicians in the Holy Ghost's property?

This question is deep and weighty, and shall be answered according to the gift of revelation received; Know then, that the way to ascend to the globe-eye, is through its descending down into the root-essence of the soul, and contracting with it philosophically, turning it into a magic eye; where then it may most easily ascend, and fly to be an eye, in the globe-eye, before which all stands naked and open, whatsoever hath been preached from the centre

-ground of God's globe of eternity. Therefore they who shall find such favour, as to be introverted and environed with this eye, may well come to understand the grounds of the divine magia, and be able to exert it from the co-essential pow-er of the holy ghost, without which all attempts for it will lie in scorn and derision. Hence we may understand where the groundwork for divine philosophy doth lie; whereby great overturnes and mighty changes may be effected in this worlds region, where God will have great occasions for divine magia to act in his behalf: And truly somewhat begins to work in order hereunto; for the magic eye hath cast forth an enticing glance to draw up unto it and there to stand a while as locked up in it, as a close working philosopher, that carefully tends his furnace where the celestial fire burns softly to bring forth a transparent stone, in which the first-born magic of the holy Ghost doth consist: But here we may be paid to launch so deep into the Abyssal Eye, as to lose ourselves whilst we are seeking this one precious thing, that can make this old wrinkled face of the crea-tion to become young and fresh, as paradise in its first springing. But who will grieve at the loss of this gross mat-ter? the true philosopher well knows, that this is the gross body which the fire is to kindle upon being of that penetra-ting nature, as to dissolve the whole bulk of sensuality, with the strong twisted band of rationality: For when the great artif-icer, the holy Ghost, comes to set his furnace at work in every deed, in the soul, all gross thick matter does by de-grees transpire. For what is so great an enemy to the div-

-ine magia, as the rational wisdom, which is in strong combination with the human sense? It is as an inundation of waters which hath prevailed like Noah's flood, to drown the fire-spark of faith, so that it is scarce to be found alive in any one's earth: All furnaces have hitherto been too weak; the strong tide of the rational mind hath broke in like a sea, to chill and damp what the Spirit of God would have still blown up unto victory. For whoever shall attain to be an adeptist in the magical eye of Sophia must watch the mouth of the furnace continually, that the spirit of faith may work high through the gentle heat and constant supply of that matter which maintains the heavenly fire, which can only master and get dominion over all the thick dark body of mortal sense, which hath long been the grand adversary of Virgin-Wisdom's magicians, and hath kept them from attaining the gate of projection. Now what is there to be considered further, to help us forward in this high point of magical philosophy, seeing the benefits are of so great import, and serve for the repairing of a ruinous state of things within our selves, and every where round about us. We are to observe these orders and rules, which go along with faith's magia.

First, there must be an absolute trust reposed in Christ the essential Deity, as contacting and coagulating with our soulish essence, and thereby recover our omnipotency. The depth of those sayings of our Lord, when personally upon the earth, who still invited and called upon all to believe on him as co-essential with the Father, and thereby entrusted with all that power and sufficiency which can be called God's. Now here is given us to understand a deep and mystical sense, how that the Lord

did not limit or shut up the faith to his particular personality and appearance on the earth; for that was not to abide, but directed to the exerting forth of our faith to the Lo I am in whom there is no change to the end of all worlds. He is now therefore to be believed on, as introduced into our soulish essence, for there he brings in the globe-eye, as the sure ground-work for all the various operations of the holy Ghost to act out the great magical powers from: Thus our faith is directed to a Godlike almightiness within ourselves. If we can but find the incarnation of Christ, the Lord in us, we then have a sure and steady anchor for our faith to hold by, and work out our freedom magically; having somewhat of subtle pure matter to work upon, we may go on forward to projection.

Another rule is, the going forth in the prerogative royal of the will that is immerged into, and become one with the power of the Holy Ghost. We may remember that Christ the Lord, upon doing any great or marvellous cure, put forth the sovereignty of his will, as when he said to the leper, I will be thou clean: And sometimes he put it to those, who, he perceived had faith in him, saying, What will ye that I should do unto you? And no less was effected for them than they desired the Lord should do for them. These expressions of our Saviour may be a grand rule for us to follow, and ought well to be regarded by us; for in the will is the highest magic, when it is united with the will of the Highest; when these two wheels meet in one, they are the swift running chariot which nothing can cross or stop, in which the Bridegroom with his Bride Sophia, ride most triumphantly together over all things, viz; over rocks, mountains and hills, which are all made a plain before them, and seas dried up. What is able to resist a will that is united with Gods will, before which every thing must stoop and bow? which will, wherever it goes forth, always accomplisheth its enterprise. Its not a mak-

-ed will that wants its garment of power, impregnable almight-iness is with it, to pluck up, to plant, to kill and to make alive; to bind and to loose, to save and destroy: All which power will be centred in the royal free-born-will, which we shall come fully to know, and to understand, as we are made one in the Holy Ghost; then may we go forth safe and secure in the Magic Will to glorify the great Elohim, whether in body visible or invisible; all is and shall be acted forth according to the foresight of the magical Globe-eye, and carried on, in and through the operation of the Holy Ghost in impotent and despicable vessels in the eye of the world. These are they whom God will take into his high school of divine Wisdom, there to be brought up in the deep wisdom, and to be so perfectly accomplished, as that nothing may be beyond their art and skill to perform, to exalt and magnify their God and King, by whom alone they shall be enabled to do all marvellous things.

Now from the foregoing rules, we are taught to drown the many wills, that have been generated from the misc-ed essence of the Soul, and to loose them in the Abyssal-deep, from whence then may spring the Virgin-Will, that never was in bondage to anything of degenerate man, but stands free and clear in conjunction with Almighty power, which will most certainly produce answerable consequences, as kept fixed in the Socket, where the burning oil of the Holy Ghost flames out in sparkling magic, operating here and there upon persons and things, for change and renovation, yet none can pierce this way, but such as are become masters of his high art. I know nothing more worthy for the single eye to look into, and contend for, than the magick of faith, which was once delivered unto, and exerted by the Saints of former generations; and why we should give it for lost now, I see no cause, but should

be earnest for the reviving of it, and calling it up from the dead.

I shall not here determine whether for want of this power, we may not lie under the charge of having lost our first love, but sure I am, that this magical power of faith is in a manner quite lost, for the re-attaining of which, the holy Ghost is awakening Wisdom's slumbering virgins: And therefore the Lord hath appeared in his own glorified humanity to reveal these mysteries, and that by one who is as the smallest dust, that lies under the trampling power of the earthly wise, and those that are mighty in reason. Yet here the way is laid open to attain to this all powerful activity in the magia of the Holy Ghost, to encourage and provoke us to set upon the work, giving praise unto him, who hath been pleased to reveal where the key of the magia doth lie, which will open that treasury that can fully enrich all impoverished souls: Wherefore it is worth the lending our ear to Wisdom's renewed call and cry, and not longer to delay, but hasten to get through all her gates, and to be plenipotentiaries of a new paradisical earth, through the magical operation of the Holy Ghost, which is the absolute employment and business of some known to God, who if they continue faithful, shall never have reason to be ashamed, or repent of their being engaged therein; notwithstanding they may meet with great threats and sufferings at first from Nabal, the churlish spirit of this world! that can love or favour nought but what is of its own liking: But Wisdom's children shall be able to set themselves free, as they become students in the art of this divine Magia. Rebecca the true Virgin-Mother, is ready to give

such advice as will supplant & Esau, that Jacob may carry away the blessing. Oh! what is like to the magical stone, for the bringing in of a superabundant increase from the right golden grain, by which all excellent and perfect things did at first spring: Of the return of which a new and marvellous change every-where will appear in the highest unity and community, in all those celestial immunities which the Most High is invested withal. Thus having brought forth, in some part, what hath been showered down from the Heavenly Powers, at several seasons upon me, with a command to publish it, I have nothing more but to pray, we may obey all these precious rules!

A further revelation upon the last subject, which I thought had been concluded, but the running oil doth spring afresh for an addition, that so all help might be ministered, by way of manuduction to such high spirited souls as shall resolve to separate themselves that they may be meet to intermeddle with all wisdom, and thereby be enabled to stand before the Globe-eye of Almighty Sovereignty, which is a peculiar prerogative appropriated only to the wise and pure in heart, who shall set themselves apart to follow the track of the Divine Magia, which by the Holy Ghost is prescribed, that so we may once more again stand upon paradisical earth, with our impregnable circle drawn about us, to keep the serpent and all his brood of wild creatures out from us. It will be well worth our waiting for every drop of pure Unction, which shall now fall for fuller instruction, and be distributed forth, as the spring tide of the Spirit doth in us rise, which was renewed in this word: Learn to live God, and God shall live thee; this most Holy fair

A weighty expression from Emmanuel.

ernacle shall be thy covert, which shall be visible to the sons of men that they may know the most holy One, in the waste and desolate places of the earth, with his own will dwell. Urging that foregoing rule for this end that the magical attraction of faith which sieth from the burning love, must bring God down to be all in all, that so the humanity may be covered over with the tabernacle of the Deity, which will be our house that cannot be dis-solved though the starry heavens, together with the four elements, and all their product do pass away; for though they take their original from the holy Being, yet they can-not abide for ever, because they cannot incorporate with the pure Deity. Therefore they must have their time to exp-ire, when God shall descend in his most holy tabernacle: what will it be less than the pending away the vail of these visible heavens in their first and second admin-istration, and all shadowed presentations and figurations, wherein somewhat of glory, as a twinkling star, in this benighted day, doth appear. All which have but made way for the opening of the everlasting tabernacle, where we may be clothed upon with the magical body of the Holy Ghost, that so we may know what it is to live God. Oh! what weight doth this word carry with it? Let us not suffer it to go lightly off, but take in what the Urim and Thummim doth advertise about this high contaction. But here may be enquired, What it is that may qualify to possess God's living tabernacle? Verily nbo less is required than for us to live God and for God to live us; which is the wonderful Hypostatical Union, which Christ our Lord spake of in his day. We shall know him in the Father, and so reciprocally the Father swallowing up into him

self the whole body of the sonship, which is the height and lus-
-tre of that kingdom which is to come, and is to be yielded up to
the one God, who is over all: Not that he will be a living Tabernacle
to all, but only to those who are meetly qualified. Who are they then
who may expect to be bearers up of this tabernacle, which the Maj-
-esty of the Glory will fill? They are pure, holy and separated
souls, set apart for this very purpose, bearing the inscription
of heavenly magicians, as being principled in that great mys-
-tery, and being made all knowing through the friendly counsel
and revelation of the virgin-wisdom, who is the great revealer of
these mystical sciences and magical arts, such as were
practised before this world or its craft were in being. But
now the wisdom of this world is needed and universally exer-
-cised by all ranks and degrees under the present fall: Re-
-generate and unregenerate do both agree in this matter, and
do make use of reason for the supply, succour and support
of the mortal spirit and body.

But what will you say, if this good old magical way, from
which the whole creation is formed, shall in this last age be re-
-stored and found again, for the redeeming out of the care, sor-
-row and painful exercise of mind and body? This will be
worth lending an ear to, it being such a mysterious and
advantageous art, as will sufficiently pay the cost of what
we shall be out in attaining it. The ground we go upon
for this new way of living, after a Godlike manner, are
the many scripture prophecies that run all in this sense,
with which agrees what is of late renewed to some, who are
waiting for their lot within this new paradisical scene, be-
-ing under the dispensation of such revelations as are in
order to give entrance into the tabernacle of God, where
it will be natural to produce all things magically, be-

ginning first to excercise this mystical wisdom and power upon itself, as having an old creation which must be dis-solved, that a new one may take its place. The physician must first give proof that he can heal himself, before he undertake others. So in this matter, the true Magus is taught to make a trial of his skill upon his own inward and outward defects, and thereby gain the fearful and unbelieving, that they also may come and enter through this everlasting gate, where the New Jerusalem magicians are in their first paradisical callings, which the Holy Ghost hath received commission to put some holy qualified Souls afresh upon, that they may be leading presidents to others.

But it may be further enquired, What this magia is? And how it may be acted forth, to alter the whole state of things internally and esternally?

Methinks I hear some say, This is such a new model as is wonderful strange: Pray open the mistery of it yet more fully. Answer; I only can give out what the measuring line of the Spirit hath fathomed and no more.

It is thus made out to us, That it is arising Infinitum, that forms itself into a birth, the matter of which can no otherwise be described, than the unknown being of God himself, who is a meer virtual working power, in a finite being; from whence a flowing source of generating powers do act forth, from what lieth hid so inconceivably, as cannot be either seen, felt or heard out of itself, but only as it produceth great and marvelous effects upon whatever it doth move: This is that which is called the magia of the Holy Ghost, so defined, as he hath pleased to reveal it unto us.

Now it remains to enquire, By whom? and how this is to be acted forth? and for what end it is to be manifested after such an high degree?

As to the first, By whom this is to be exerted, or act-

-ed forth? Of this much hath been said already; we shall on-
-ly mention one thing, which is the principal qualification
of those to whom this honour shall be given, viz. They are
to take up a firm and fixed resolution to follow this mag-
-ical vocation only, and to reject all others that proceed
from the astral birth, that do pour in whole floods to drown
the little spark of faith, from whence the Magia tree must
first grow, and appear in all its various fruits. This
I say, is that which is to be done on our parts, as we
would be adepti's in the supersensual working wheel,
which will run us into our lost dominion, to be in God
again. But then watchfulness is required to repel and judge
down every whirling motion and thought, that shall rise
to thwart the magick way, which indeed is nothing else but
a most pure single act of faith, heightened to that degree, as
to become a kind of omnipotency; if they can but get free from the
life of sense, which is its great and home-born enemy, which will
hardly suffer the soul to make its pass away, but follows still
at the heells, till the hand of faith grows strong enough to use
the magical rod, which may break their binding circle, that
so we may get a swift pass into the boundless liberty, and
come to be expert in the Theosophical science, which is not of
man, nor after any rational wisdom of man, but as the
pure fiery breath of the Holy Ghost, doth incorporate with
the fine essence of the soul, and so drive it up into a body
of all-magical operation. For the free actuation of which life,
we are warned to cease from all other ways and employs,
and upon this only to fix our minds, and to stop our
ears to the pleas and cries of the senses, that would still
have us to lie at the breast of the creature, when as nothing
but death, sorrow and the curse can be sucked from it;

Magick is the faith of the operation of the Holy Ghost.

it is indeed but natural so to do, as long as we stand in the first birth, from which it will be hard to get loose, till the other come to rise in the soul's centre. For in this second birth, there is a strong force, which is able to overcome and break that yoke, which hath been so often near strangling this magical birth of life, that it could not display its free breath; wherefore let us now take heed and fly away from our mortal senses, and totally exclude them from that new erected throne, council and court wherein pure abstraction and child-like posture of spirit we may wait to learn how to act forth each one according to his gift in this high and supernatural magia. That we may speak out what lineage and birth we are brought forth in, after God's own likeness in power, wisdom and purity, to glorify him in a new tabernacle body, magically raised, which being consummated within the outward form of visible corporeity, the unchangeable priesthood begins within the most holy place, and is carried on not as in the figurative and fleshly administration wherein was need of atonements and offerings for sin; which in this great and more perfect tabernacle there will be no occasion for, sin being ended and the Holy Ghost having obtained a more excellent ministration in us, to wit, Offering the first fruits of redemption, which in no foregoing ministration was ever reached unto.

But here it may be asked, What manner and kind of offerings will those first fruits of redemption be?

This is a question which cannot be so fully answered, till we are completely perfected in this tabernacle, which hitherto is only a peaking. But what of these immunities hath been expressed by the great priest,

and opened from the tabernacle-testimony unto me, shall be given forth for their sakes who may have right to bring in such perfect offerings, to the most holy and separated place, in the day of their restoration mutually with us, who are expecting the accomplishment in all its divine ordinances and consecrations, for the perfecting every corner hereunto. But now to define what kind of offerings we shall bring as priests to God; they are the fruits of the magia, in their outflowing operation, which actually send out a most powerful spirit, from its own essential spring of Spirit, wherein God is the only pure original of it. What is sent forth to effect, but a new generation of heavens and earth? The magia worketh in this manner, saying, Let the old tabernacle, with all its shadowy appearances, pass away and be no more: and it is so, for the force of the outgoing Spirit incorporates with the Word, and makes it essential, whether it be expressed vocally or no; the co-centred decree passeth into, and through the Spirit carrieth all power with it, either to nullify or make void, or to give a new plantation, and an Heavenly splendorious formation upon creatures and things, for a lustrious transformation of what is fading and dying, that so immortality may be renewed, whether in rationals, animals or vegetables. The matter of the one element is so immersed and coagulated in a magical spirit, that it is able to give a life, where the very face of death doth appear, whether dead as to a spiritual life, according to that saying, And you hath he quickened, who were dead in trespasses and sins. Who is this in the person of Christ, but the same Holy Ghost in his outgoing power, that through our persons so influencing and given a resurrection to a dead life, whether in ourselves or others, as cause requires: Then

also as to the very mortal life, to prolong it and to secure it from pain and sickness, yea, from death itself. But this quickening Spirit is only appropriated to such as have died and suffered with Christ in the flesh, and thereby have overcome the world. Therefore let none think that they can come to this degree of power, might and dignity, till they are born again from the dead, that is, a cessation to the enkindled life from the stars which generate earthly motions and thoughts, which work in a way of Sensuality, from which there must be a departing, in reference to those great things which are to succeed. I have been often brought to see the limit of the first-born life, that doth consist between time and eternity, in the stirring essences of Sin; whereby I am made so wisely knowing, as not grieve, or to have any reluctancy upon the Sentence of a total expiration of such an injurious life, as keeps me out of God's tabernacle-body, where I can no more dye. Whereupon the Holy Ghost, out of the Virgin-body doth cry and call to such, who would come to be all magical, to offer up their first-born rational life for a Sacrifice: And then of a truth we shall bring other kind of fruits and offerings, and no more as tributaries and Servants to Sin, Beast or Dragon, but be freed through the living birth, that will mount and fly over all those, who kept the other under great fear and bondage; but in this we shall come to be kings in God's house, and of his own family. Oh! what hath been here let down by Golden drops from the Head-fountain. Let it O God, ming-

-le all forcibly for life contaction with the more noble part within us that so this great and perfect tabernacle may be according to its own secret way compacted indissolvably, where we may securely dwell, and nothing of violence, oppres-sion or fear, but receive power from the rising body of the Holy Ghost to bear down and expel whatsoever is against us. This is what the Lord hath by a signal word avehred, and he will see it fulfilled, as in any one such a spirit of resolution shall be found, to go forward in this great enterprize to encounter, and push through every throng, that would stop and put them by, who are ready to venture their all for it.

Now somewhat may be said as to those high ends, for which God is resolved to raise his principal mag-ia.

First, to redress, comfort and relieve the groaning cre-ation, which is in spiritual travail; even such who are in famine and death, in agonies, sorrow and heaviness, through divers temptations, and the buffetings and wiles of Satan: To these the magical balsam shall be given for cure, from such as are first risen in the tabernacle body of God. They shall bind all evil spirits, and there shall go forth a virtual power from them to do, as if Christ were in per-son there.

And in the second place, this power shall extend itself to the taking away of all outward maladies of the body, and all sufferings relating to penury and want, and all wear-iness, toil, and anxious care for the needs and requir-ings of the body.

A further addition to the former subject: Know then that as in a miraculous way, this will be made as heal-

ing waters from out of the threshold of the Sanctuary, that shall recover the dry and parched earth, to make it bud and flourish, as it did before the curse did overflow it: Take it inward as to Spiritual fruitfulness, or otherwise as to the outward elementary state. Great also will be the trust that will be granted by the mighty Jehovah, for management for his little flocks sake, and put into the hands of some that are to be set apart, as good and principal shepherds indeed, who can both let out, and lay down their life for the elect sheep, which are to be gathered in, not by sounds or words, but by a magical impregnation, which can send in a breath of life, to quicken what is as dead. This is now what we are in a daily expectation of from the rich furniture, which will come down with the tabernacle-body. Oh come holy souls! and let us be in a watchful posture; for I do see in spirit that the morning of this day begins apace to clear, the bright clouds do open, the face of our heavens appear, the separating vail is all rending away, that out of the first tabernacle we may pass, and within the most holy place fixedly stay, where we shall have no cause to fear, that God will henceforth move away; because we ourselves shall be brought up to that height of purity, that all offerings shall be most pleasant and powerful from the everlasting flame of the holy Altar; from whence ascending powers will go up, to bring down such gifts as will all abundantly enrich, more than came down in the day of Pentecost; for they were but the first-fruits, and did but continue a little while; but here is such a shower of the eternal powers to fall down upon this second call to the Jerusalem waiters, as shall bring forth the harvest of the Lords joy, whose spirit, for the ripening of these fruits doth work most powerful. What is to be done by us? but only to drink in the falling dews, and dropping showers, and to grow as lilies that may know neither heat nor drought, toil nor care. Hasten, oh God! and send

A fresh prophetical opening upon this subject.

thy angel reapers, for some fields do begin to look white, whose ripe fruits may into thy Storehouse be brought as the first offerings for the consummating of all those great and mighty things, which thou hast taught us in this little volume of thy life-book!

Here follows a high ravishing communion with the Trinity enjoyed, but receive it not as an elivation, but from a Spirit translated as into another light region, the half of which is not to be expressed which was here enjoyed.

The throne of the most Holy is now pitched in the centre of the heart of Jesus as in conjunction with my heart, from whence such issues of life do flow, which renew a perpetual spring of joy. For the Lord pronounced the fulness of all blessing from the circle throne of his presence, bedewing me with the water of life from the glassy sea, mingled with the fire of love, absorbing me that the curse, which is annexed to fallen nature, should now flee away from God and the Lamb's throne; which throne, the Lord hath chosen me to be unto him, in which the sceptre of his kingdom should rule over all in the Divine omnipotence. Upon which thunder-cry, which passed through my heavens, all nations, tongues and languages, spirits and powers, did give up to him, who is come to fix his throne, and to create all things new, and to confirm his covenant in the newness of the Spirit, and to nullify all of the dead and fruitless life, which stands in the letter-precept which could never destroy the root of sin. It is now made known from the word of truth, that nothing else shall ever fetch out the serpents sting, but the overflowing of the balming oil from the sea of glass, which is broken up by the violent stroke of the Holy Ghost: All sanctifications and renewings are imperfect and changeable, till this doth come to rise as a covering, to make the gross body transparent. So now then we are to observe, that whenever God

shall come in very deed to enthrone himself in any, there will be felt this burning sea, from which the fiery lamps do proceed, which guard the throne. Oh! it is the great and high attainment, that a spirit vailed with corporeity can look for, to have God come down in his throne-dominion, and to cast down all other thrones, in which the dark fiery Spirits have acted their part in the inward tent of the mind; all which now to be destroyed and consumed by the pure flaming throne, will sufficiently witness that God's kingdom is now got beyond words and is stirring up in a feeling power. Oh! the joys and pleasure, which my soul doth feel in its first rising, which is infinitely more precious than hath been related- though by Christ's own personality, whose appearance did so variously describe the glory of his kingdom to me; but now to come and bring it into me, will in due season produce other things than what hath been believed or expected by the staggering and fearful, who have cried, the Lord doth yet delay his coming; so upbraiding and beating his fellow Servant, crying for signs and wonders, without which they can own nothing. But let all such slighting Spirits know, that the throne and kingdom of the Lamb may for some considerable time be forming, fashioning, furnishing and enriching with glory; and all this carried on very secretly, till the whole mystery of the kingdom be first inwardly completed, before it come to make a visible show, by a terrible acting of wonders. And know, that such as are come to feel the kingdom in its invisible powers, and the seven lamps of fire burning, and are set down with Christ upon the throne reigning over and judging down all nations in themselves, shall have judgment and power given them over all that have vilified and set light by them, in the day of their outward rule and authority, whilst the suffering lambs

of God were in their minority. But careful we will not be concern-ing judgment given, or dominion exercised as yet out of the throne of the Lamb in our selves, but must follow on till it be fully perfect-ed, and the kingdom established. It is the present business of our day, to watch to have every lamp fed from the glassy sea, that so springing in the light and love-flames, a crystalline throne may be maintained for the whole Deity: For verily whilst such a thing as this is felt and witnessed, there is a most ravishing tranquillity. Oh! what is greater than to have Christ seated upon his throne within us? All things then must needs be in a peaceable and holy order, and blessed subjection: Happy are they whose inward eyes are opened all this to see, possess and enjoy, even when retired out from all creaturely society, and so translated in-to and among the Seraphic spirits in heavenly places.

Since my apartment to be alone, a full concourse doth now continually meet me, even such company as makes me spend my hours and days with all spiritual mirth and joy: For I am now come in truth (without flattering, or crackling sparks, that go out again) unto the everlasting burning throne of the Deity, where just and perfect spirits do appear as so many lesser flames, most numerously, as God's encompassing host, ministering all that may delight me: So that I find I am to be reserved for God's throne-conversa-tion, which is as the seven days Feast of Tabernacles, wherein nothing of servile work is to be thought upon, This is a time of an holy convocation, and for cele-brating the praises of the Lamb who alone hath wrought the Victory for us. Oh! what shall let now, but that all within me may give the trumpet sound, and great shout, that the Lord Omnipotent is come to reign: Rejoice ye heav-ens without, within and round about, for the Lord Jehovah hath only done it: He hath made wars to cease, and keeps the ene-

Seven days of Solitude from all of mortal Society as might be avoided.

my without the gates. Oh mighty prince and saviour! thou art entered into thy throne-rest! Thou art become Lord of the Sabbath indeed, and therefore thou hast power to eternalize it as a memorial of thy redeeming blood, which is become the quickening and reigning life: Maintain my love evermore in this new governing sphere with thee; for never knew I such a pleasant state, as since the time thou hast brought thy kingdom into me, to rule over all in peace and love, and keep every spirit under check and in awe: Thy throne is set, thy Council is fixed, the Urim and Thummim of sound and right judgment is come down, and decrees are gone forth, which all powerful might will see executed within this hidden kingdom of my soul and mind. The prospect of all this which now is come, the spirit in Christ, my Lord's personality did give me to see, and therefore to prophesy, as hoping the time is at hand, which is so in good earnest! for I am made to understand, that the holy and just one is come in his first and early reign to put all things to rights, that were found in confusion, in the fallen properties of nature, and to harmonise whatsoever did just forth from the bitter root essence in jars and strife. Oh! to have a cure come in to relieve this fallen, weary, tired-out life, that was in perplexed strife, can do no less than give cause of triumph, wherever such a dominion is known, and entered upon, though invisible: None is privy to what is done or acted there, but the obedient subjects that do wait upon the throne, and are ready to fulfil all royal laws that are expressed from the counsel of the Trinity. And truly, I do find great joy in keeping up to this restriction and ordinances which do appertain to the Lord Christ's kingdom, although they be quite different, and of another kind, than what was allowed to be, and by the just one winked at, before that Word, which is Spirit and Life did

protest to me, That he was come to make a total alteration, and to throw out all the forms and constitutions, which have passed for a heavenly formation, which yet never reached to this new, most perfect and excellent kingdom, which is so crystalline, as that the Spirit and Soul are realized in a circuled glory, and so shut up as no more to look out or come down from off this high mounted white throne; whereon the reigns of a great and wonderful government are to be held fast: For which many cautional words I have received, for it is the abiding that will work out the most glorious victory; for no one that is shot up to the highest stature in Christ, and so ripe for the government, is yet come to be exempted from assaults and temptations, that will put forth from the Satanical earthly kingdom, where all carnal earthly senses, and rational subtilty do still lie lurking, that if the exalted Spirit that doth sit upon the throne with Christ, should but venture down and debase itself, by complying with what it hath rejected of this world's laws and rudiments, it is possible the kingdom may be rent away, as in Sauls case; nay, in Solomon himself, God would not permit it, when he departed from the Lord in any degree; but received a rebuke to purpose for it; all which was laid before me, for the holding fast the sceptre in humility, purity, fear, righteousness and holy courageousness, that I might so hold out in this first and invisible reign of the Lamb of God, that he may come to be visibly magnified, for the conviction of those that are yet alienated by a spirit of unbelief, not knowing the peaceable fruits of this kingdom within, which in no wise can mingle with what is of the starry government, as being quite of another Spirit. It neither careth nor seeketh for regency or dignity from these

inferior planets, which give the world's wealth and honour to the vilest and basest of men. Wherefore it is little regarded by such, who have eyes to see the workings of that superior constellations, which move in the third heaven, remote from all mortal sight, from which alone I have sought for honour, credit and reputation: And now I am greatly satisfied to be esteemed of no repute, and to be as a poor Lazarus for the joy of that kingdom, which is already possessed by me: Yet not here so resting, as not to expect and believe, but that this invisible kingdom will so work out visibly, as it may make the Sun moon and Stars of this inferior orb to bow before it; for the assurance of which, we can desire no fuller nor better evidence, than the total and victorious reign of God over all the sin-infected properties: For let this be but finished, and it will be a certain introduction to the manifestative reign of the Holy Ghost who will not fear to face the locusts of the earth, that have had their fulness and blessings from the Beasts kingdom, whose glory will certainly wither and die away. Nay, they who are of the number of Israelites, and yet abide in the abomination of self-love, will be so ashamed and confounded at the opening of this plentiful store, that will so abundantly shower down upon them that sit on the throne with Christ, that all those who have detained these worldly goods, shall have such indignation against themselves for it, that they shall throw their gold and silver to the bats and moles of the earth, and take hold of the skirts of the throne-princes, and crave to partake of their lot and portion. For it will be of that quality and daily increasing substance, for the satisfying of all kind of cravings of the outward body, that Jacob's all and enough will most surely be possessed without curse or sorrow, which

we know have attended the whole visible treasury gotten by the outward wisdom and art of man; who have thereby so idolized the works of their hands, that they have quite pen themselves out of those blessings, which come in by giving up their whole mind and will to be the Lord's dominion.

This is the surviving kingdom that shall spread from the root of Christ risen up in his perfect stature, within and throughout the soul's essence to deify it so that it may abide in the unalterable substance of a Godded nature, without the hazard of ever relapsing into sin, curse, or sorrowful weakness, which will be the most wonderful salvation that ever yet was brought to manifestation. For which cause, it will necessarily follow, that this visible kingdom will be also established and become as a lifted up ensign, that all flesh may tremble and fall before it, which did so insult and lift up itself in arrogancy. Where the Lord was but as yet come in his first reign, no show of glory was seen to outward appearance; but rather dark clouds of sufferings; which being rightly improved makes meet for the full possession of the first and second kingdom, each one in their high graduation, for coming forth to glorification, as are now in the hidden sphere, where the high Throne-glories are manifested in another manner, of kingly pomp and splendour, than what ever hath, or indeed could possibly be figured out here, till the kingdom itself do work out visibly, and then we shall know what we at present are known of our God for, in order to this excelling reign, which is to answer to the Royalty, Purity, and Pomp, that God himself is now with all in his glorified Saints and angels. It is fully assured me that God hath taken into his eye and love election at this very day, those who shall come to sit in princely majesty and great dominion in the inward regency of the soul, conquering that thwarting motions of sin, and their own passions; for faithfulness, truth and love to carry through here, will be signs and evidence sufficient what God will further

exalt unto. In the interim, whosoever have attained to the first kingdom in wisdom, sanctification, and in the excelling charity; know that these will give the mighty onset for entrance into the utmost bounds of this everlasting kingdom, which we shall not think it only sufficient to pray for, but to be doing all that is required for it, in all comely order and fixed resolution, to hold fast what we have already gotten, that none may supplant us of that which will be the "lifted up" crown, to be seen every where upon the heads of the annointed ones.

## Here Follows
## Divine Openings of the Reign and Kingdom of the Love.

Having been exercised for some considerable time, in the prophetical office and ministration, from the Spirit of Revelation, as my writings bear witness; concerning the kingdom of Christ in its suffering state first of all, then in its rising up through tribulation unto victory, for dominion and glorification through the love. Now the degrees which lead hereunto, have been sufficiently described in The Heavenly Cloud, printed in 1680. by the author; which hath had most forcible effects for the bringing in and establishing of this kingdom; wherein and to whom this spirit of prophesy was given for a sealing evidence, that the Spirit of Truth being the spring of those foregoing revelations, which are now to be confirmed by the present reign of a person Christ, in some personalities which are and shall be taken up for this end, to show it forth by that most excellent and perfect thing coming in, which is the Love dominion which hath exalted the same prophetical spirit, now with Christ upon the throne, and doth absolutely rule in God's meek love over the whole region, even to the utmost parts of the Soul's inward earth, where now great peace is found, the government being car-

-ried on serenely and calmly through the conquering love, which hath like a river, overflowed the whole earth. But this was not so fully felt, known and witnessed as of late. The former reign was maintained in an imperfect degree; the spirits within were indeed under awe and check, and unwillingly made subject to the kingdom's laws, that were renewed, suitable to this most eminent and singular ministration. While sometime I was under it, which was looked upon as sharp and severe, the whole man being pein'd in very straight, would have gone forth into a reluctancy, and so break all harmony in the properties that should be found abiding in a new model. And thus indeed the kingdom hath suffered violence, and hath been hid in great strife, as many holy souls may witness with me in the same case, who are come thus far to the dominion: Which is a good and hopeful introduction to the ruling sceptre of love, in which will be found a far more pleasant and joyous kingdom, when all and every spirit is brought over, and subjected to the Love's sovereignty, in their order and place to their superior governour to wit, the heaven-born spirit, who personates Christ upon the throne. Now to come to have every motion tinged with the fiery love-balsam, how will they run and fly, at the very look of the kingly annointed eye, where love's rays are so vehement, as to captivate every thought to the obedience of the Lord's annointed king, not in some, but in all and every thing; which will indeed make every saint that hath attained hereunto, walk worthy of God, whose being consisteth in the essentiality of Love, and admitted for to be God's fellow companion, being in the centre-life of a love dominion: There must necessarily follow all holy boldness to come into a Christ propriety with God the Father, as heirs of all kingdoms, that are worthy of inheriting, whether in the mystery or out of it. Love's centre opens through all, and brings in an endless pleasure and joy, which cannot be by any worldly craft stolen away. Therefore it is that most excellent thing, that will heal and cure all within the soul, reconciling what was at vari-

-ance, whether in relation to God, or to any of our fellow members. Therefore what is to be more desired, or to be paralleled with? I must solemnly profess that I have found such sovereign power and sweetness in the opening of this love centre, that I cannot but commend it to others, and seek earnestly to have more fellow-commoners with me at God's table, that there we may sit down together and feed upon the fruits of love, which are the wine and strength of the kingdom. For in very truth I am come to witness holy Paul's conclusion of it, that it is the absolute perfect thing, that works out all imperfection, removing all sorrow and grief from the mind and heart. For it is a strong and vehement heat, that devours fear and anxiety. Oh! how doth it shelter and secure from all blood sucking vipers, that they cannot prey upon the inward part of the soul. Because this is a love which cannot imagine into any evil thing, and therefore nothing of the serpent venom can mingle with it. which makes the Soul to know itself to be returned to its primary concord and virgin simplicity.

But now it may be queried, Whether I give forth the commendation of this high and perfect love, from revelation, or from divine and pure sensation? I must acknowledge it is from both, they are met together, as proceeding from one love centre, which is the first glass wherein I saw the dimable beauty, and worthiness of this most esccellent thing, with all those advantages and great prerogatives attending it; for it brings in no less than a kingdom of sweet peaceable amity and love, whereby I now find an unspeakable benefit.

But it may be asked farther, How comes this most precious and worthy thing to be wrought so essentially in the soul, as to be evermore ruling upon the throne, and as having got absolute conquest over whatsoever would stir up trouble and sedition? In answer to this I shall give my own escperience, as one who hath obtained grace of this kind, after it was begotten by species and revelation, and formed in me, as a true essential life-birth, which I did find daily

grow up and encrease in wisdom and strength: But then after that this love was grown up to such a vehemency towards my God, as known to me in the person of my Lord Christ, from and through frequent visits, and very intimate conversation, which I did daily enjoy in an unknown and most singular way, which in very truth was so grateful and sweet that it drew up my superior vital spirit after him, that all places and companies became very tedious and unpleasant to me, where I was prevented of feeding the flame of my love, from the beautifical enjoyment of his presence. The truth is, I had sucked in such a sweet savour, through a most intimate friendliness, to which my Lord condescended, for the joy and love delight of my soul, that I could scarcely admit the giving my conversation to any, in whom I could not see his all-amiable spirituality, for which alone I preserved myself; For indeed I could willingly have attended it day by day continually, without any intervening night. But my Bridegroom after all this ingratiating of himself to me, did often prove those two great witnesses in me, of faith and love, which as two twins did grow up out of the fresh Sharon, which was renewed within, from whence they did with great strength and loveliness spring. But many hard encounters and rude assaults they were fain to bear; and first in this respect, my Lord Jesus having begotten his own lively signature in me, by his often appearing, and so passing in himself, as an essential rising body, that naturally called only to move and act in the sphere of high and heavenly things and at no time to be found out of that circumference in which to be thwarted and prevented was my very great trial, having reference only to God in this matter, on whom my faith and love was exercised; for having all outward vacancies and advantages that might cherish and nourish up this lily-birth, according to its native kind, which neither could agree to go out into the gross muddy and infectious air of this noisome Kedar, or worldly

region. But so it was that my Lord suffered it thus, by reason of many temporal necessities, wherein I was constrained to spend my time, which should wholly have been employed upon a more worthy and considerable account, than to serve the table of the outward man; which I looked upon as very low and mean in comparison of that High-born Heir, whom I carried as an invisible glory, under the vail of contemptible corporeity. And upon this consideration God tried his own begotten love, whether it would hold out under all damps, checkings, and suppressings, both inward and outward, which it met with al; for I apprehend, I had so great an interest and hold of the Almighty, that it had been an easy thing to have had all needful things to come to serve the free born spirit, and not be engaged in the toil and servile care after the rudiments of the present fallen and self-ingrossing generation; the customs and manner of which, my spirit had long since been made to dissent from, in obedience to the law of faith, which I continue to keep up unto; especting all income of blessing therefrom. And though hitherto the Lord hath exceedingly plowed me herein, yet now the thousand-fold is beginning to break in, even by that pure and only love-dominion, which I do feel opens in the highest heavening property; for it reacheth to the bounds of the everlasting mountain of God's immutability of love, from whence it springs: And what? may it not multiply and produce, as it goeth on, still conquering all enmity, wherever it meets it, as having overcome it in its own soulish essence; and so may do the same in others, who groan and travail for the same, being but weak in love, and so not able to out-wrestle loves opposite: This is, and will be the signal motto, whereby that perfect thing called charity will be known, which seeketh not its own dignity and tranquility in heavenly places, there to reign in the love alone, but most ardently seeks it for its fellow members, even when rejected and fought against; for this is the new gospel law, so urged and pressed by the Lord, and his apostles in their day, as knowing it was the only means to plant us again in our own pure eternal beginning, where nothing but perfect love was known. Oh! this is of such import and weight, as I cannot but from the feeling sense

The which hath induced the Author to publish these divine secrets.

hereof, set forth the exceeding sweetness that is to be found in it, when it comes off a conqueror as having been tried by God himself, and by our fellow disciples, which is more piercing than any trials from others. Yet all this will not quench the right spirit, which is tinctured with the Godhead flame of love; It is so strong, that it works over all chokings, and water-floods that would drown it.

Thus having given a most true and experimental account how the kingdom of love came to reign in dominion; for all shakings of this pure plant; rooted and fastened it as an invincible rock, as in reference to God, the Being of Love, so likewise towards all my fellow-members, growing up in all their various degrees in this body of love, fulfilling that royal law, which is to love one another from a pure heart; not superficially or feignedly, but with such a love as wherewith God our Father hath loved us; who caused his love to enter into our enmity, and did thereby slay it, and reconcile a depraved nature, which stood out in all refractoriness against his grace and kindness: Now after this sort we are to love one another, even where we meet with reluctancy and gain-sayings, to the killing and opposing of this pure thing; yet charity, that is begotten of God in us, will suffer, and bear and rise up a conqueror through all beatings and quenchings: And truly, whosoever hereunto arrive, and can fixedly keep upon the throne, and incessantly reign over all assaultings and contradictions of this kind in themselves, and out of themselves, they may well and really conclude, that the perfect thing is come, that will redeem from all evils, even from the wrathful root of enmity, from whence all self-love, envy, haughtiness, covetousness and bitterness do proceed. Now love's birth rising in its strong might in the soul, as that eternal anointed Christ who is come to condemn sin in our flesh; yea, the very root and source of all sin, and we shall certainly know the falling away of the man of sin thereby; for love is that which irrecoverably

sinks him into his own bottomless Lake, from whence he can never rise any more. But it may be said, this is a rare and wonderful thing indeed; But is it attainable during this time of mortality? Yea, assuredly, or else the Lord, Christ, would never have urged it, and commanded it so frequently, both in leaving it as his last charge, and summing up the whole law of perfection, in love to God and our fellow members; preaching the same doctine by his spirit in the apostles after his ascension, according as it is by St. John and St. Paul abundantly recorded; Read their epistles, and you will find what an eminency is put upon this gift, more than all others.

Col. 3. 12. The General Epistle of John III. 16 17th IV. 7-11.

Now the holy Ghost brings in charity, as distinct and more excellent than them all. The holy inspiration thus opened it, That charity is of that high extraction, and so purely descended, that no defiled thing can ever enter it; its consistency is an invisible body, as thin as air, as piercing as a flame, an all-moving, acting and vigorous spirit of power and life, that can go in and out as an invisible breath, which no mortal eye can see, only its force may be felt as a seraphic heat, that burns as a refiners fire in our corporality, to the end that it may tinge it with the holy Ghosts property. This is the true and faithful delineation of this perfect thing, called by the apostle, charity. Wherever this comes, it makes all imperfect things flee before it, but it strengthens and confirms every plant that is sown by the spirit, and makes them appear above ground, which have long lain buried under it: It is the king-flower of the whole paradisical Spring, that protects the whole, transmuting all into one entire body of love, that doth extend and give forth itself in all spiritual bountifulness, according to its high nature and property. It is not shut up to itself upon any consideration, as to what it possesseth and enjoys; for it holds nothing in propriety, whatever its lot is, but all is free to the disciples

of the same descent and birth with himself; this love cannot withhold from any of their necessities, for it seeks not its own. Then it hath also a virtual power, as made to inherit the best of riches and substance of the everlasting kingdom, to convey and freely distribute of this inexhaustable treasury to impoverished souls, and to relieve them that are in great distress; which power can pass in as an high virtual balsam, to heal the wounded, who are under the striking of the Scorpion-sting of the Serpent. For this love is a ministering flame, where holy passiveness and humility are as the open door for its access, and there cherish and feed it with what its present degree doth require. Charity is furnished with all sorts and stores; it is Gods steward upon earth, whom he dare trust with the care of his household, who are in spiritual hunger and nakedness. It is a most infallible truth, that God will appoint such holy overseers in his new born church, that shall recover the apostolical spirit and power, that hath been lost out of the earth, and it shall rise as a more bright morning star, and multiply it into a generation that will be all lovely, in which God may see himself. For which end, the kingdom and dominion is already come into some, and prospering to this expected degree, treasuring up now for a full bank in store against that day, in which our Son of man will again appear in the heavens, for the delivering up the kingdom to the Father, that so God, who is Love, may be all in all. But in order to the accomplishing of this last and finishing mystery, there shall arise a Melchisedeck priesthood, which shall know the way into the holiest of all, concerning which, we shall come to declare after this subject is finished; for it springs out of love's root in us. For this is the most

clear and undeniable witness of truth, when light and revelation and life of enjoyment meet together, then declaration carries power and authority with it. But to return to the present thing, what can be said sufficiently of it, that so, if possible, the reign of love might come to spread itself as a net, to gather in for the priestly kingdom?

Some other motions may be further urged, as these; Would you be always in a serene, quiet and peaceable frame and constitution of mind, so as no vicissitude working cross, or turbulency towards you, whether from Gentiles, Barbarians, or Israelites, all which may give nothing of disturbance, where charity is predominant; and why so? This is very marvellous, never to be perplexed, and never to be put out of harmony!

Objection. But how can this agree? When as our most perfect pattern was said to be troubled, and his soul was sorrowful unto death; as also, that afflictions are not joyous for the present?

First, We will answer this main objection, as to Christ our Lord in his agonies; You must know, that all this was on this side his resurrection, [observe that] and it was to show, that he had the sensible passions of our humanity, and that he was on our behalf to feel a sinless grief and sorrow, and to be really touched with these kind of infirmities; or else how could he make provision through and by love's conquest? If he had not been in temptation, and in encounter with all despite and defamations, but yet he maintained his own peace, which was the fruit of love, through all, and was reconciled to all the cross dispensations, that met him in the world. For it was this perfect love that carried him through to bear and suffer all things, and was for our example and encouragement to express, during the time of his human minority, those sensible dolours and sufferings; but he comes off a victorious champion,

and tells us, That he had overcome, and assureth us, That in him we shall have a most fixed and firm peace, though in the world exercised with tribulation. So from hence it is to be admitted and allowed, that in the time of our minority, before love is in its perfect degree risen, it cannot be otherwise expected but we may be liable to grief, sorrow, commotion, fears and jealousies; and so up and down in an uncertain motion, tossed to and fro in our minds, and all this because love is but little, weak, and low of stature; it is not got up into the throne of dominion, so as to govern all by the law of love; yet such are not to be hopeless, or of doubtful mind, as desponding ever to see the resurrection of love, so as to possess its peaceable immunities.

Know, whoever you be, that are made willing to venture the loss of all for to arrive at this pearl of charity, that you shall most surely find it; and great rejoicing there will be at the finding of this lost groat. Indeed the house of the soul must be first thoroughly searched, and the natural self-love must be swept out. For what is that which we must lose, but even all rubbish, filth and dross? that so our hearts being emptied and cleansed from all these, the king of love may enter in with his full train, wherein we may know nothing but concord, tranquility and a springing treasury of all goodness? Wherefore let all holy and pure minds be stirred up to wait for the dropping dews, which fall from the one eternal element, to bring this plant of love's kingdom forward, even unto its full height of perfection; and be tender of its first buddings, for it hath many subtle enemies, both at home and abroad. It is the heir, and therefore is conspired against; for can but the envious spirits find out where its birth doth spring, they will attempt to kill it whilst it is but an infant; for which cause it must be hid in the clefts of the eternal

That is love's infancy, before it grows strong.

rock, there to be fed and nourished with its own nature-milk, and honey of love, till it become strong and able to encounter and overcome all its opposites, that it may reign alone, as monarch of the soul. My friends, who-ever you be that shall read this experimental writing, know assuredly, that if you can but find this burning Star of love risen; nay, if you can but feel the glowings and enkindlings of heat in the centre of your hearts, it is more to be valued than all other spiritual gifts, powers and divine ornaments, which pertain to the new creation; then we may boldly despise and contemn all worldly dominions, and all the joys and delights of sensual love. For you must know, it is such a sacred and celestial seed, coming immediately from the heart of the Deity, as cannot admit any thing of defilement or pollution to abide with it: It soon leaves the soul, if any thing be taken in which cannot abide the burning touch of this altar-coal.

But here it may be asked, What is this love, which is so highly escalted above all heavenly and earthly things? Sure there must be some rare transcending quality in it, not commonly known, that makes you press it so vehemently.

Truly, well I may, yet not I, but the essential love itself doth move me to open the mystery of it, which happily hath not been understood as now, by breaking up the fountain of it, that so it may plentifully run forth; for giving the light of the knowledge of it doth but make way for the very substantial body itself, to rise sensibly in its flaming quality. Take this further account of it, that it is known for to be the most holy and pure generation of the immaculate virgin of God, for which is prepared a virgin-womb, that this birth might be the choice and undefiled

one of her that brings it forth. It will not be now at Christs Second birth, as it was at his first; then his visage was marred more than any mans; he was a man of Sorrows and acquainted with grief, and there was no form or comeliness in him, which made him to be set at naught, and greatly despised, though without sin or guile; but being found a sufferer under it, therefore could not be exalted till he had slain the enmity, and wrought out victory; and thus he hath his first birth in us, which must precede his second. But there is a vast difference between Christs first and second coming. Many ages are passed, wherein the Saints have only known the birth of Christ in them after this weak suffering, dying and reproachful state. The apostles, upon whom the Holy Ghost was poured forth after a most signal manner, by which Christ gave witness in them of his victory and exaltation, enabling them to work miraculously; yet notwithstanding they were not got beyond the suffering birth of Christ in themselves; for they only had the revelation and foresight of his appearing in power and great glory; but they departed this life, and did not see the Sign of the Son of man to take up in them for a visible reign and kingdom that might redeem out of all tribulation, and so it hath continued until this day. But yet there is not to be found a generation so prepared and made ready for the second coming of Christ, as was in that day, which might make us doubt whether the coming of Christ be so nigh, because this birth of love is so hardly found in any, risen up to an absolute dominion, which is a sure introduction to the omnipotent reign of Christ, in this visible earth, in the inward properties of the love flock.

But you will say, the apostles, and those that were converted by their ministry, were all in the dispensation of love, and were in expectation of having the kingdom restored to Israel in their day; and what was the reason then that Christs second birth did not rise in them?

To which I answer, That it was thought meet by the Father

of wisdom, that all of that generation should drink of their Lords suffering and dying cup, as he often hinted unto them, when personally with them, though they had a general spirit of prophecy concerning his glorious reign, in which he would appear in his saints. And then again, it may be demurred upon, Whether those elders themselves had completed their own regeneration, and so were perfectly arrived to the throne dominion of love, as fixed overcomers? St Paul, Peter and John that were most eminent amongst them seemed to have somewhat more in their eye, than to what they had attained, and so were still a pressing after it. But however it may be concluded, that they had got the start before any that are known this day, yet it seems that hitherto love's womb hath been shut up from bringing forth children of the resurrection, at least is anything that is manifestly known. But for this we may have good hope, that if indeed it be born in any one, and made strong to maintain its right and superiority over the whole inward creation, ruling as God, by whom it is certainly avouched, that a virgin spirit shall be given to such for eternal generation, who shall be able to raise and quicken the holy grain of love, that lieth as dead, that so love may see her offspring to multiply exceedingly unto all perfect purity. Such an holy congregation and society being once raised to reign upon love's throne together they will be as so many raised banners, which will be terrible to the nations which stand without the circle of love. Now by all this we see what hath hitherto put a stop, and caused the Lord to delay his coming, and will still, till perfect love become to burn up every image in the mind, that is not engraved by Gods own finger. It is certainly to be concluded, that charity is the golden wash and baptizing pool, out of which souls do come all ruddy and white, clear and bright, to whom the Lord may say, My dove, my fair one, my undefiled come away; the love-scarlet-dye hath washed thy blackness away.

so that now thou art all fair in my eye. This is a prophecy which hath now in some its fulfilling, and will have more abundantly, as this spirit of burning love takes possession of hearts; and then the very face of God will be the covering, by which we shall see and know, what before we were ignorant of, as to our own pure love's nat-ivity, which was foreknown in Christ, before the world of wrath and bitterness did shew itself. And thus by the first and second birth of Christ in us, all will come to be restored to a glorious new creation, where love shall die no more, nor sin live, which brought in curse and sorrow, and estranged God from us. Now is not all this a most persuasive motive, to the love-flock, wherever scattered, that God intends to bring them to this love-band of perfection, that so we may know one another as Gods enkindled sparks, increasing to flames, which are to consume all envy and wrath as stubble and drosse. The trumpet sounds from Mount Sion, and waxeth louder and louder, we daily hear it, from which we have declared the most esccellent things concerning the eternal love-fellowship in Gods own clearness, in which no spot of darkness is to be found. You will say, where are such to be found according to this degree which you have here described? All visible churches and societies are far too light, when weighed with this golden grain, and Shekel of the eternal sanctuary! We know it to be so from the all piercing eye, which doth try all degrees of love, and it may be universally bewailed, that so much superficial, formal and dead love is found both to God and one another. Hence we do not wonder that the Bride-groom makes no more haste, his bride wanting as yet her full vesture or robe of pure charity, without which she can never be said to be ready; for this is to be all her glory both within and without, and to adorn her for love and delight. Therefore all pre-eminence and honour give to love, taking all care to nourish it up in God, and there abound in it towards one another. This high, pure and mystical unity of love hath been yet very little understood and less practised; that heaven-born Soci-ety is much scattered: Where is love's graved habitation to

be found, in which fervent charity doth wholly act and move, loving and admiring, as God appears and looks forth through the lattice of humanity in each one? Oh! how should it draw out, and open the springs of love, as God himself, who is the Spirit and Life of Love, which moveth and riseth in holy souls! And therefore it becomes us to be tender of it, not to grieve it or quench it in one another, for that may cause it to sink and die away in our selves, and then the very ark of our strength departs from us, and the heat and vigour of all spiritual life declines with it. Upon which consideration, O ye heaven-born, out of the womb of eternal love, wherever dispersed, let your gatherings be to this lifted up Standard, where love's kingdom is known and possessed in all peace, joy and tranquility. The trumpet from Mount Zion doth sound, to call you away from all worldly, drossy, perishing loves, which are not supersensual and Celestial; nay, further from all lukewarm superficial loves; for loves workings must be fervent, strong and immutable, for the making meet for the rising and abiding powers of the Holy ghost to work from. All which will be brought out by the fiery furnace of love, for the great and mighty things that give testimony of Christs kingdom in his saints being Come, for it will surely open from this centre. Now, whoever ye are, that feel the touch of this celestial fire stone send forth your warming sparks, to set one another in an holy flame, know your own mother's children, hide not yourselves from them, be no longer strangers toward them; find them out from north to south; revive yet once again the apostolical knot and band of unfeigned love, that may forerun the Bridegroom's return to dwell amongst us, that so we may

no longer fast and mourn, but be ever feasted with love's multiplyings from the Fountain Deity: Even so confirm it, O Lord Jesus accordingly!

O God! inspire with thy love-fire,
That we may abide with angelical choirs.
The Lamb's trump doth sound to call us up,
To drink of this love-flaming cup:
The spirit thereof doth so sweetly burn,
That mortals into seraphim it doth turn:
Is not this the transforming thing,
Which to a God-like being will bring?

Oh Charity! What can be said of thee?
Dost thou not proceed from the Deity?
Henceforth I must proclaim love's fame
To all that bear that living name.
Who would not in love be with love also?
For its force is greater than any foe;
How doth it expel all fears, that they fly,
Because of sweet peace and perenity?

Love born of God, heir to all good,
Steward of his house, giving out food:
Is not this the one only excellent thing,
Which will fetch out the serpents sting?
Nay, more than this I clearly see,
Love will enter the secret of the Deity,
Where ye will see love a burning lamp
Upwards flying, never chained or damped.

Wind we up our angels to God above,
Where we may drink our fill of love,
And feast on those fat and pleasant things
That are within the gardening springs,
Where the everlasting gates open stand,
For such as be united in love's band:
Come, enter then as chariot burning flame,
Into that holy place which known is by name

We feel love like a bubbling spring,
Which makes us the new Song ever sing.
All praises we will give to Elohim,
Who rideth on the Seraphim:
Floods of joy, with celestial praise,
Shall thro' out-flow to the Ancient of Days;
For while we feel and taste love's fire,
It doth exsting with all earthly desire

Let thy love stream forth as a shower,
Let it flow forth in life and power;
This is the thing that is most pure,
It can all our diseases fully cure.
Oh! Let the kingdom of this love come,
That we may reign with God the Son
In everlasting love's sweet harmony,
Hereby conquering all of the enmity.

Love is the Lamb's pure Virgin-Bird;
She is all fair and comely does abide
So sweet, so mild and ravishing in his eye
That in his love imbraces she must lie,
There possessing such pure celestial joys,
As none can know, nor come to annoy.

A bed of rest here for her is found,
That makes love's trumpet ever sound.

Having passed through love's region and dominion, we are come to set forth (according to the gift still bestowed upon us) the glorious state of the everlasting priesthood of Christ, carried on in his most holy temple, body and heavenly sanctuary, which is framed for it by the love-power and wisdom of the Most High, who will have a kingdom of priests elected, and set apart for this purpose, To draw near in full assurance of acceptance with him in all their holy offerings, each one from their consecrated tabernacle, to minister to the mighty Jehovah. For the which is required a special ordination, which none can be capable of, but such as first are all purified in the burning springs of love, that so they may become holy, merciful and compassionate, to intercede for the ignorant, and such as are turned aside from the tract of the just and perfect One. Now then, to be called and anointed of God to this holy function, is the greatest spiritual dignity and honour that can be conferred upon the love-flock; it excels both the prophetical and kingly dominion, all which intrinsically do agree together, only the priestly office doth outshine in glory, being the last and finishing ministration, which shall reconcile and gather into the Unity, with the most holy and ever blessed Trinity, where fixation within the Temple-body of the Holy Ghost shall ever more be enjoyed.

Now in order to the revealing and making out this high and peculiar priesthood, it is expedient I should declare, in what a living figure it appeared to me, or rather to somewhat which was raised up to be as a clear burning

lamp of love, which was capable of this great and marvellous sight, which did open from the very Godhead Being, in whose body of light and glory this priesthood in the heavens was clearly manifested to my eye sight, which is the groundwork I shall go upon, according to the express which the great Melchizedeck Priest hath set open, and made teachable hereby for the benefit and service of that holy and royal tribe that shall hereunto be numbered. For in the present age, wherein the most precious have their call to come out from what is vile, temporary and soul cankering against the love, minding of earthly things; and as to the more refined religious dress (where the viper of sinful hypocrisy which hath had a fair covering spread over it) in every changeable ministration, which refers to an outside holiness, till from this there be a departing, and entering into love's substantiality, there can be no bearing part in this peculiar and royal priesthood. But let us go on to describe it according to the Mount Zion pattern, which we have seen, and the words which were heard from thence.

## The Vision of the Heavenly Tabernacle.

I was carried in spirit, where I saw a light flaming glory unfolding and opening itself larger and more conspicuous, and in the midst of it an Abyssical Deep, from whence there was a working flowing source, in a restless motion, flashing up transparent matter, so sparklingly glorious for colours, as if all manner of precious stones had been commisceld in the matter. Then did appear numerous persons gathered to the glory of this flowing source, from the virtue and power that rose out of the deep, which was as the resurrection of pure heavenly bodies, bright and clear, that stood there

to receive and drink in from this abyssical Deep; then was it asked by that translated spirit that saw all this, What was to be understood by all this? and it was answered, It is the flowing of the Deity, that is ever generating forth, for begetting and renewing what is like to its own Being, and the sparkling matter that so continually flashed out, was to consecrate the heavenly order of kingly priests, which would be the very tabernacle glory upon them, for this priestly kingdom, under the highest degree of anointing are to be: And whoever can pure and abstractedly come up and lie near the flowing of this Abyssical Deep, are under the ordination for kingly priests, and so near to God, as nothing shall them be denied, for which they shall intercede; for great power, that will have within their own command, for they are spirits very high, by daily drinking in this deified matter

For the kingdom was here delivered up and God became all in all.

In this vision there was no formal temple, tabernacle or altar to be seen, but God in his virtual power, light, and purity, filled the numerous company that made up the priestly body, which was termed the Godhead fraternity. No particular Christ here I did see, but as he was said to be the head and the power that made them shine as so many burning Lamps + before the throne of the Father's all-piercing eye of glory. There were degrees amongst this holy priestly fellowship, some in a higher, others in a lower order; but the testimony of truth, love, and purity did open through all, as one entire ark of the heavenly body compacted together, sounding forth new and wonderful laud and praises, different from all others, who in the heavenly places did worship the Lord God Almighty.

This was a lively express and manifestation of the ever-lasting and unchangable priesthood, which the Holy Ghost will build up, and appear all in it, and therefore is come beforehand to open the Scene of it, and to give rules to direct in the way which leads thereunto, according to this substantial ground which opens from the Central Eternity, from whence all perfect things must spring out again, in this faded and corrupted region; For which a most Holy and Royal Priesthood is ordained, that is to be the Salt of the earth, to send forth their seasoning for life, where putrifaction unto death hath reigned. Now we shall proceed and give forth, what hath run in as a fountain, sending forth its springs. It is then assured to us by an irreversible covenant, that a kingly priesthood shall in this latter day stand upon the earth, An election and call from the Holy Ghost is going out for to effect the same, who only knows where the true born Nazarites are, and where the Sanctified in the water of life do lie, who will be brought out as baptized ones, into this holy priesthy order, So that it may be evident to all to know who they are, and to acknowledge their priestly poyalty, each one in their various order and degree for power and eminency; for which there are several rules, characters and holy thissions, that will make out where all these pure, clear, lively stones are comressed together, for a ruling and governing priesthood in this visible earth: These are of the election hereunto, that may yet be hid amongst the stuff of Babylon's confusion; As David may be keeping of sheep, an Elisha plowing with a yoke of oxen, till a special ordination come forth for anoi-nting to a more high, worthy, and honourable employ, in which the business will be only to have to do with

God, and therefore is set apart and sanctified only for that use, ceasing from all thronging cares and secular services, and a withdrawing from all defiling things of this kind. Whoever feels the touch of the life-coal, that sets the only matter of the soul's eternal essence a burning, they will soon find what separation is made, and can thenceforth no more favour the low, vulgar, gross and earthly concerns; from all which this priestly function doth set free, as called and anointed by the most Holy, that is head of this separated congregation; therefore it is but meet that the body should answer hereunto, that as our great High priest is passed into the Heavens, being found perfect, separate from sin and sinners, so likewise all appertaining to this heavenly order will be known in their pure consecration. For the spring of the Spirit will rise from within, to cleanse every instrument that must be used about the tabernacle service, because God will have nothing to come near him, but what hath holiness engraved upon it, which doth imply a coming out of what is common and defiling, that nothing of this corrupting nature may be found amongst the priestly tribe. For these are designed and appointed to deal with God in all weighty spiritual matters, belonging to the restoration, and that may erect the New Jerusalem state in this very world. Therefore there is to be an extraordinary call of the Holy Ghost, for the impowering and fitting out hereunto; for else it will be impossible to carry this evangelical ministration in such an evil region where the cry and plea of mortal necessities are continually heard, as making it a lawful imposition upon the very illuminated Saints to puddle about earthly things; by which indeed the way into the most Holy, hath been blocked up; no open face of God could through this muddy glass be seen, as being the dark side of the cloud which keeps from

God by many removes and distances. Therefore a healing balsam, for a continual bleeding wound, the great and merciful High priest hath sent down, even the victorious reconciling crown, of the priestly anointing, which is in very truth his essential Deity, which riseth as a fountain of purity, overspreading the whole humanity, and consecrates it for both tabernacle, ark, and altar, in which the Holy Ghost officiates, and accomplisheth the whole Divine service. Now whatever soul and spirit shall be thus taken up, and arrested upon God's account, to serve and minister about the heavenly and most excellent things, which belong to the Everlasting priesthood, for it is not to be thought that the most Holy will allow or permit such to profane what he hath sanctified, or the living to be entombed with the dead, or the high scented oil which springs from the Holy Ghost to let in the noisome putefactions from the loathed Kedar, where all unclean spirits do dwell. Here is an absolute command to have no touch, nor intermeddling with al, so as to ensnare, or come into hazard of breaking the consecrated vows; For it is a true saying of that great Saint, That we in this consideration do cease to be our own, we cannot according to the law of the spirit dispose of our selves, no, not for an hour or day, from our Lord and Master's employ and business, further than as good and faithful Stewards, we can give a satisfying account, according to those spiritual circumstances, we are bound in, unto him. The great and mighty King loveth to see all his priestly train and attendants still about him, in such an Holy order, and heavenly posture, as they may be ready to be sent forth upon the most eminent services, who can find employment enough for his subjects and ministering spirits, and who takes it as a great dishonour, to have this holy order bring their high profession to be brought into contempt, by running into the cloud, and

thickest of vain rudimental things. Nay, more than this, the restitution extends to the ordained and called ones, upon whom the anointing hath been poured forth; for the most Holy incense offering, they cannot be at liberty to fall in with those lawful and necessary concerns which pertain to the feeding and clothing of the body, but if here at any time engaged, the spiritual part suffers hurt, because it acts out of its own sphere, and divine property, which should stand in Faith's essentiality, where all our motions should be accompanied with the principle of faith, in the priestly ministration; for the supplying what is needful to the true temple worshippers, whereunto keeping and walking with God, in a perfect way, fulfilling all his sanctuary institutions, such are as lilies to spring and grow without toil or care. The blessings of the deep shall ever more abound and flow in, while there is an abiding in the faith hereof, giving God full credit, and running all fully upon his account, in this case. The truth is, the Lord stands engaged to provide all sufficiency for his servants, whom he hath called from all other low inferior services and employs, being himself in covenant with the priesthood of his own ordination. Holy Paul makes use of it from the unchangeable law, that runs from shadows and figurative services, till it comes to the life and substance. Do you not know (saith he) that they which minister about Holy things, live of the things of the temple, and they which wait at the Altar are partakers with it; They have a right hereunto, according to a law of divine institution. But the proprietors of those worldly goods, do not hold themselves obliged hereunto; but do engross and take up all; and if they let go any thing, it is rather by constraint, than a free and voluntary offering. But we are not to search too deep into this matter, for faultiness may be found among our own tribe,

that lie within the circle of the priestly covenant, in whom much remissness and shortness hath been found, as to the minister-ing to the necessities of the true dedicated Nazarites. But we hope to see another power and spirit, that shall bear rule, which shall make the fast clasped proprietors to become all free and openhanded, according to the fore-going prophecy, that the churl shall be made liberal, yea, so as to reckon no-thing to be his own.

But here it may well be asked, What is it that must come to loosen from this self-bottom, so as to un-hinge this strong gate, that hath kept out from the land of eternal store and blessing, whereof Abrahams seed in the faith are heirs?

This doth in part answer the question, which may produce the great change in narrow spirits, which is the gift of the faith of the operation of God, which openeth from the springs of love, which are spread abroad by the Holy Ghost, and kept as a live coal that can multiply it-self into a strong and vehement flame of love, which is the cherishing root that makes faith to become all fruit-ful, beyond all exterior sense and sight, resting and confiding in the creating fiat, which can call those things that are not to be, and make a something of nothing: This we may call the riches of faith that can make an increase where no visible matter appeareth. This is no common faith, it is nowhere found, but where the Holy Ghost hath planted himself for a blessing and growing revenue: Whoever shall receive of this gift, and taste the power of it, will soon cease to grasp and love earth-ly and perishing things; they will be constrained to offer and consecrate all that may be for the service and use of the holy royal Melchizedek Priesthood. And

though at this time little of this spirit and power doth appear in the world, yet know of a truth from the witness of Jesus, that the long circling motion of the holy anointing (which hath hitherto but scattered his sparks of light) is now in very deed upon the out-breaking day of life, that what hath been only in sweet love-movings, and transient passing powers, that have in the very altar-waiters ceased. But we shall say now again, Behold, come and see, the burning ghostly body is risen that will turn all uncertain motion into a fixed act of all flowing generating powers. But this the Lord hath shewed me, This will be first appropriated to the high priestly order, that can pass beyond the vail, to whom the Holy of holies stands open: For there are different degrees, states and orders in this last and new erected priesthood, in which the Holy Ghost will appear to be all; which according to our received instruction, I shall give a description of, and how it may be known, who are the called and chosen by God hereunto. For each one ordained hereunto will have the foundation seal, the priestly mark, which shall be the known character, which no one shall obliterate or deny. And as to the outward sex, there shall be no distinction, though the typical priesthood admitted none but males in its day: All of that is done away, for signs and figures in this ministration do fly away like a cloud: male and female are alike here, therefore the Holy Ghost doth include both in one, swallowing up all in the newness, strength, power and glory of his own springing new birth, according as it is witnessed, Where there is neither male nor female, but Christ is all, and in all; who is the quickening spirit, and the true evidence, that will shew forth itself, according to their grown up measure and degree. For persons here signify little, wisdom's purity and power in the spirit is all that God respecteth in his priestly offerings. We must know that these priests are of three ranks or orders, constituted and ordained by the great high priest, who yet continues in his mediating kingdom, till the whole be brought up and finished for mutual glorification with him.

The first and lower rank is of those, who are not yet got beyond the Son's ministration, who are yet conscious of sins and transgressions, committed under the first covenant, according to the similitude of Adam's transgression, running from that putrified line, for whom a necessity there is to come under the divers washings and separations, atonings, blood-sprinklings, that so they may be qualified to come within Mount Zion's circle, where no sin offering is needed, but in order unto the rising up to the successive degrees of the Melchizedeck order, the whole burnt-offering is required; the goat must die, and the sinful infected life must expire amidst the altar flames: For a continual offering of this kind must be, till the whole body of sin be consumed; for whilst anything of that abides and works in its circling motion, there are required new and fresh atonings, pacifications and blood sprinklings, till the one offering comes itself to be offered up once for all, which acquits from all sin, and makes meet and prepared vessels to come to in the first degree of purity, whose consciences being purged there from, all consciousness of sin may come up with boldness and full assurance of faith, in that anointing which is shed forth to cleanse from all sin, reconciling and making all scores and reckonings even, as in reference to God the most holy and justifier of those who are made partakers of Christ in his prophetical, kingly, and priestly office. For wherever the Lord comes to offer himself up through the eternal spirit, by his own body that are fully perfected: For as under the Levitical ordinances prescribed by God, it was appointed for the priests only to bear the ark, so under this covenant-ministration, none but the spiritually consecrated priests, that are of this order, can bear the living testimony of Christ's risen and spiritual body, which goes forth with great power, wherever it comes, to make rocks break, and islands flee away, and waters to divide; all which makes way for the bringing up to the last step of

Which body is the ark of the living presence, so to be understood.

the all priestly throne, to sit down with Christ in heavenly pla-ces at the right hand of the majesty on high, where we are to con-sider those, who of this holy, Priest, and separated order, are here become the Tabernacle ark and altar, and the most in-ward holy place, where Christ the anointed hath so poured forth himself, that he is to be known in them as no other than God the Holy Ghost, officiating and accomplishing the most holy service, as in the person of the great high priest, who having perfected holiness, comes in the open face of the most inward separated place, where God is manifest, and no spirit nor soul can ever come to know, or meet God but here, according as we have it from the mouth of the Lord him self, who told Moses, That here in this holy place he would com-mune with him, and appear in his glory. But alas! who is able to see at first glance into this high exalted degree of an high priestly calling? It is so great and wonderful, that it makes the light of all foregoing ministrations to look dark and dim, as far excelling all, as the substance doth the shadow. But before we proceed to set forth this third and last degree, that brings so into God, let us consider further of the two lower orders, which to this priesthood do belong, what their qualifica-tions are, and from whence called out? The first rank is of those afore-mentioned, who have been under the altar-puri-fyings, and divers washings, and blood sprinklings, and perfuming oils, by which they are made perfect and clean, and become such who have no more conscience of sin; for the fountain-spring of the life blood stands ever open, Christ in his bubbling spirit, by which he maintains a sinless purity, of which sort God chooseth and ordains his tabernacle-ministers, who are made meet to officiate about the holy things, offering up the holy incense and heave-offerings, keeping all the laws and charge of the sanctuary, presenting only what is consecrated unto the Lord, in order to the exc-pelling of every defiled thing. Now great is the dignity of this very lowest degree, forasmuch as they are made partakers of

Christ, and in him are become mediators of the New Covenant, where in great strength is found; inasmuch as Christ in spirit is made the surety of this faultless testament, which gives great boldness, to plead for remission of sins, in the behalf of others, who yet remain in the sinful imperfect state, who being ready and free to intercede, from the pure unfeigned love on their behalf, may come up to be the highest also in this divine function.

Now to mention the service and office of the second order, who are such as take not this honour unto themselves, but are chosen, anointed, and separated, by the heavenly Ordination; these are those who are set apart for God's Sanctuary to be pitched in the midst of them, out of which they are not to depart, because the crown of the anointing oil hath been poured forth upon them, which is no less than the sanctification in the holy Ghost. Here waiting in their perfect God like order, who can set no defiled thing before their eye; as David speaketh, Thou hast set the Godly man apart for thyself. God appropriates all that are of the priestly order to himself, he forbids them to be servants to men; nothing of a divided service is here to be pleaded for; no coming back to bury their dead, or to be defiled with them. It was the blessing which Moses pronounced upon the tribe of Levi; Let thy Urim and thy Thumim be with thy holy one, who said of his father and mother, I have not seen them, neither did he acknowledge his own brethren, nor know his own children; signifying that there was a coming out from, and forgetting whatsoever was of a mortal birth, and all esteemed bonds and obligations. It is like Gods taking up of Enoch; a cessation from a worldly being presently follows this separate order. God will have none come near him, that shall look back to the customs, traffic, and immersements of this world, though

lawful to others, yet not to these that are under this anointing; for God who is the most high purity, soon smells an Esau-Hunter, and a worldly Demas, with whom the Holy Ghost can have no communion. Nor will he take any to officiate in the holy priestly ministration, till separated from these gross and servile things.

But here now follows an objection; How such shall be provided for, that must discharge themselves from all Secular callings, having no propriety in the common mammon, Stock and Store, and yet have bodies which stand in need of temporal things? What way do you propose for their outward subsistence?

As to this, we refer you to what the Almighty provider and overseer hath settled as a standing rule, throughout the holy Priestly Generation, that God himself is to be their portion and inheritance; and therefore they were to have no inheritance with their brethren; the Sacrifices of the Lord God of Israel made by fire, are given them for their portion. How is that to be understood? Thus: they which wait at the altar, are to receive of the gifts of the altar, which none other hath right to partake of. There is a further meaning in this, than what we have license yet to declare, only thus much we may glance out in this gloomy day, that there is a vein which runs under ground, within the holy place, that to the priests revenue doth belong; the vulture's eye hath it not descryed; neither can any artificer among the Sons of men this golden mine find, the everlasting precious rock a covering is upon it, and still will be, till the third rank of this High priestly order into manifestation shall be brought, in the conquest and healing power of the Holy Ghost, and then you will see what force Aaron the high-priests rod hath to rule and pierce this long hidden vein, from whence will flow forth an inexhausted treasury. Gold and Silver in this time will be of little regard, the

marossers of which tormented will be, when they shall see their coin out of date For the great Melchizedeck will the absolute monarch be, and a new coin shall stamp, which shall currently pass through all the earth. But be this secret what in wisdom's glass we have been, it is not yet our time any thing further to disclose; but let us go on to the highest degree in this tabernacle, in the holiest of beings to pitch, improving all present advantages. herefor in a pure Nazarite dedication. This only observe, If we feel in ourselves such an impulsive power from the Holy Spirit, strongly carrying out hereunto, this will be a sign of a divine ordination, and call hereunto. We need nothing of mans approbation or installation to this holy Melchisedeck-order, in which Christ is to be known the same yesterday, today, and for ever, carrying on this everlasting priesthood. from his own eternal loins, in the spiritual generation, of which no account can be given, being chosen of him hereunto before the foundation of the world, which is not to vanish away, but that way may be made for the new creation, which shall consist of these three degrees of Kingly priests. However let all be cautioned not to presume to thrust themselves into this sacred function, before the Melchizedeck-King in his true eternal spiritual birth, do spring in the soul, where true regeneration, and pure and high illuminations have passed before, in way of preparation for this Priestly-star's rising: Therefore what manner of abnegation and holy separation is hereunto required? This one service and work is to be followed and minded. Whoever are entered into this most high and holy profession must cease from all other rudimental earthly services. The temple-service is to be managed by clean and sanctified vessels, set apart for that use. Now here it will be convenient to show the necessity of having all things ministered to such in their attendance, by those who endowed are with these worldly goods. There is an obligation lies in special manner upon all true Israelites, to

bring their gifts to those who are called out from amongst them, to serve at the altar, for whom provision should be made for their necessary supply, that they may have nothing of care or incumbrance upon them in their first entering hereupon; all which is a most acceptable offering, if any shall freely communicate upon this consideration, which may not of this kind be always required; for as this royal priesthood gets up to their all powerful degrees and princely dignities, they will have no need of any creaturely contributions; for to them the door of all heavenly store shall stand open, from whence they shall not only have to answer their own requirings, but also those of the whole oppressed and groaning creation. Wherefore what more acceptable for the present distress can there be, than to promote and help forward this priestly dedication, which may bring so great a blessing upon the earth?

But it may be objected, How shall we know infallibly, such who under this Nazarite vow and holy anointing are that we may minister to them of our substance? there being at this day so many rising stars, which the Serpent's tail hath plucked down to the earth?

Know that it is a principal gift to have an impartial Spirit of discerning in this matter, before the holy Ghost comes to give the undeniable witness; but now to know them whilst they are in their minority and suffering state, going on in the process of Christ, who himself was questioned and doubted of sometimes, by them who were daily conversant with him; the same Spirit of incredelity and suspicious fear may have a great predominancy now among Christ's disciples, as not discerning the Lord returned in Spirit, though yet in weakness of flesh for the abolishing of the sin and curse out of it, which while this is but a doing, in order to the holy priesthood entering upon, all aid, support, and encouragement

ought to be ministered by those who are in more enlargement, as to these outward things, and to lay aside all jealousie, fear and suspicion; for it is much better to be found in the excelling spirit of charity, which hopeth and believeth the best of things, and thinketh no evil, and yet doth not take away right and sound judgment, but that they may discern, who the Lord's true anointed ones are. There are several characters by which they may be known, before they reach to the high priestly mark: We will mention one or two, as the fore-running ground work. In the first place, they are crucified to all mortal and temporal things, that would invite and steal away the mind, and weaken the strength of love to God, that are perfectly unhinged and loosened from all of this kind, which is so great a sorcery and witchcraft, by which millions of souls have been bound down, so that they could never expect this resurrection state for to reach it. A second character is this, that as they are become dead to all the evil appearance of things, so in some respect to the show and seeming godliness, and formal state of the first temple building, with all its ceremonial ministrations, which can never make the comers thereunto perfect. Till these be removed no place for the temple body and tabernacle of God to come down, from whence the everlasting burning incense, and praise offerings are to ascend. Now from these two branches numerous fruits of the spirit will spring, by which you may know the high priestly offspring, who must needs appear as bright and terrible as an army with banners, eschewing and denying all of the changeable state of things, whether considered in the heavenly constellation, or in the earthly retinue, nor staying in any state or ministration, till got up to dwell in the munition of rocks, where neither water nor bread shall ever fail. This and much more might be enlarged upon.

as the first buddings out of the Priestly lilies, which are to grow without care and toil, and therefore all-worthy to be cared for; and if there shall be a carelessness & neglect of this duty, as to the present season, wherein outward things may be for the promoting of this high priestly fraternity, if no open heart here for shall be found, God would not fail to bring in by some other way, and shut out the earthly proprietors, that may overslip their day, in that they have omitted to consecrate their principal substances, to the use and service of this holy stock, through which their blessing would have been. For the Lord who is King of the whole creation, observes well who bring their free will offerings of this kind. Let not this seem as a bare tinkling sound, for the weight of a God is in it, who will certainly flow in through this rising priesthood, with such fruitful powers and gifts, as they may be able to bless many with the blessings from the Holy Ghost, and know the temple body is here, for a raising the golden nail, is fixing, wherein the Sovereignty of a Kingly priesthood in this approaching time and age is coming to be established. The lion out of Zion is roaring, to gather in his priestly prey, blessed are they who are come to know the thunder of his power, and do it obey, taking hold of that horn that is filled with the Priestly oil, which may give true separating mark to the elect sheep, the time being far spent in the hopeful expectation for all these great things to be fulfilled. No other thing will now suffice, after all this light and revelation, but to be found the living epistles, which is the pure engraving of the Holy Ghost, as it was said, that the writing of the Law was by the finger of God; even so, yet once more again, God will copy out himself, not in a dead draught, but in a lively acting power. For this end, a strong gust of wind from the third heavens doth blow, to open this fair rose and lily, which

is yet in its bud; and although long it hath been hid, and kept under by the thicket of wild plants, yet now the love devouring flame is come forth to kindle upon them, that this holy thing may come to stand single and alone, from every twisting briar and thorn, that hath shaded and overtopped this sprout of life, which is to run up into the high throne of the everlasting Priestly dominion, where all boldness and freedom is to enter the most holy place; and what is that but the most secret tabernacle of the Most High, wherein all pleasant joy and rest in love communion is known? can we but come to put on this priestly robe, admittance then we may have to speak with God at any time. But who is it that can be privileged for such an immediate access, but such as wear the pure ephod, and the most holy breastplate, where is that Urim and Thummim, the shut up oracle, all open to such doth stand, through which God's mind is well understood. Of such qualifications as these, is that third and top stature of the Melchizedeck-Priesthood, in which the ark of the testimony doth open, that all difficult points will decide, either in reference to God or man. This is that last and wonderful ministration, beyond which nothing is to be looked for; for it brings fallen man back again, to what he was designed before this visible creation was brought forth. May it not be permitted us to say, and that not without good authority, That fallen man is to be restored to a degree above the angels? for unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And, Let all the angels of God worship him. What is here appropriated to Christ, the same appertains to all that are of his life-line be-

gotten, from the same incorruptible word, to the same joyn pre-
-eminence, at which the fallen angels, to this day, great indignati-
-on have, and therefore they are so busy and active in this present
proving time, watching to beguile tempt and supplant all of
this priestly crown, as those do well know, who to any good de-
-gree of this new springing birth are come; they have thous-
-and wiles and subtle baits to tempt withal from this pres=
-ent world, by which they have great advantage to bind still
under their power, striving to keep the creature still in en-
-mity with themselves, to God their Creator, introducing still
of their poisonous sting, which is become the bitter root of
sin, which the Holy Ghost can only pluck away, and heal
again the infected part; for what but a spirit can enter in
to that deadly thing for cure and restoration? against
which all the fallen angels do greatly war and struggle?
for they would still keep in their scorpion sting. But
the love compassion of the everlasting Father hath made
such provision, as to have it drawn out, where foundation
building is laid for an holy royal priesthood. The sovereign
ointment is all compounded and made ready for the per-
-fecting this cure, at which all evil angels, whether visible or
invisible, who in the earthly sinful principle do remain,
may envy and vein-pain, but no power have to hurt, or
thrust in their Leviathan hook, to wound again; such a defen-
-sive virtue there is found in this boiling ointment, which
works itself to such an height of spirit, as no malignity of
sin is able to abide with it: So penetrating it is, that it
throws out every black moat, that from this low blustering
region is blown in upon it. And thus the Holy Ghost is become
the true working bubbling ~~spirit~~ spring, that maintains a
divine clearness with wonder, in which God the holy Ghost
will make himself manifest in a more full and perfect

manner, than whatever in former ages hath been witnessed. Where ever this powerful and piercing anointing shall first work through, it will do no less than produce those creating powers, that shall another world renew. God yet once more is to move himself in this mystery, from which such a conflagration is expected, that nothing more of the old earth or heavens shall remain. For there is a day that must burn as an oven, blessed are those in whom it shall have its enkindling, wherein all dead fruitless works shall be burned up, which makes room for the Seven governing powers of the holy Ghost to go forth, whether in the arch-angel-trumpet-sounds or lightning voices, earthquakes, bindings, loosings, shuttings, openings, working on this and on that hand, as unperceivable, yet all things effecting through the impregnable motion of this invisible operator. Of this sort will be the new heavenly hosts, that created are again by the Holy Ghost, all lively sparkling stones, that are in their invisible nature, as fiery flames. That can go hither and thither, to act according to the will of the great Elohim. This is now the thing that we are day by day looking out, for its all powerful spr-ringing; all other flourishings in the very courts of holiness, in the use and exercise of divine ordinances and Solemn convocations, they are not to be staid in, though they seem to be as the goodly tents of Jacob. God, the holy Ghost comes to move higher, from his own essential creating word, by which he makes New heavens, that shall forever remain, and no more subject be to vanishing. It will be the last and greatest probing to the Saints themselves, to have their heavens not only shaking, but melted all away, which may be compared to an outspreading garden of various flowers, which look pleasant and delightful, but they are what must fade and die, these garnishings are not to be trusted to, for as grass they will wither: Something else that is stable and durable I am

taught and made to look for, which is nothing less than the creating word of the Holy Ghost, that may be as a new coined mint, that will an everlasting treasure renew, which the Sun and moon of these visible heavens must bow unto. All the glory of flesh reflected is, when pure breath and Spirit, in a body of air, shall, as out of the valley of dry bones, appear, and move, as a celestial wheel, both up-ward and downward, carrying and bearing up as an anointed cherub, that may mount and ascend, and face the supreme glory of the Lord Almighty. This is the high adoption, that the Spirit in the living creatures, do move from the earthly centre up straight forward, being circled about with the unfade-able body of the immutable heavens, to whom the heaven of heav-ens will open, and descend to take in such royal clothed priests, that have put off their changeable heavens, and are all clothed with substantial power. If any one ask, How shall this be, and when? We can only direct you to wait at the High Priests gate, by whom our inlet into all of this high inconceivable work-ing powers in the holy Ghost, which will the separating de-scription make and show by real evidence, who it is, that from men and the earth are in truth all fully redeemed.

Before we can give over this subject, we are to make known, for the priestly election sake, that they may be strengthened, sup-ported and encouraged in their process, from the knowledge of these special royalties, which to them do belong, it having been speci-fied what are the high qualifications of this high priesthood, who must no more look down towards the creeping things of this earth; for here you must consider the Enochian transla-tion, these priests being designed for the company of God, the most holy separated Being; for there is a real taking in-to God to be experienced, and a ceasing from the life of sin. Now for the bringing up hereunto, there must be a pass-ing through, until the holiest of all be entered into.

But now come we to describe what this holy function

stands chargeable with al, as also the dignity, power and preeminence which doth attend it. Every high priest, taken from men is ordained in things pertaining to God, that he may offer gifts and sacrifices for sin. This is a charge, which to this New covenant priesthood doth still belong; for who so meet to deal with God, and to make intercession as the pure and merciful, who have themselves been encompassed with infirmity, and passed through divers temptations, who but these can know how to have compassion of the ignorant and knowing also, that have turned aside from the sanctuary of Gods presence and walks, and thereby have lost their peace and joy? therefore God hath as well provided in this case, priests and Mediators on the earth, as he hath provided that great high priest, who is entered into the heavens: for the self same prevailency and power will be found in and amongst this holy and undefiled priesthood, because wherever Christ in his Spiritual body is present, with the breathing power of the holy Ghost, it implies great efficacy in every oblation and prayer, which in their behalf shall be put up. Matt XVIII, 18. John XX, 23. Thus a Spirit of atoning is appropriated unto the Melchizedeck priesthood, from whom more fruitful powers must branch forth, for further service in their place and office. There is also an absolving commission given, That whosoever's sins they remit, they are from all guilt discharged, as pronouncing it in the person and power of him to whom the holy Ghost was given without measure, and who after his resurrection breathed forth this power upon his disciples, That whatever they bound on earth should be bound in heaven. Hereby communicating his priestly power and authority, that as he, the Son of man, had power to forgive sins, so might they also have on earth after his

departure, to carry on their apostolical dispensation, which only lasted for a while, and being lost, a feigned form was set up instead of it, without any sealing effects of Spirit or power. Thus the shadow hath held up, without any living presence, in Babel, which boasts of a key, which never yet could open nor give enlargement to those who were bound in the cords of iniquity; for how should they, who are not purified themselves, help or succour their brethren? And though this true thing hath been abused by the arrogant and self-exalting spirit, that with this priestly robe covers all manner of filth and uncleanness, all of which will come to bear its shame, and have its overthrow, as this true and royal priesthood shall rise in power in the true tabernacle, where the Holy Ghost will present the priestly offerings; and this is that, which upon sure grounds, we know is now reviving again; the Most Holy will bring forth his priestly unction, which will take the chair, that so this holy ordination may take place in great Sovereignty. The Holy and Just one hath reserved his last and most wonderful sealing testimony, for to go forth from the unity of an holy priestly Spirit, which is so far perfected, as to stand no more in need of offerings for sin, because he who Sanctifieth, and they who are Sanctified, are made all one in this ministration; for if they come not to a sinless state, they cannot be of this high priestly order, because to it a key is given, which must open all the twelve gates, before-mentioned. And without all controversy, great is that power that shall be here contained;

That is, by incorporation with Christ, their sinless life, all purely acting in them.

for our exalted Christ, who is passed higher than the heav-
-ens, hath recovered power to transfer himself in his divine
purity and excellent might unto this elected priesthood, which
shall be visible here on earth. This is the true Mount-Zion from
whence decrees, laws, judgements and holy Statutes shall
go forth from the Urim and Thummim, Sound knowledge
and understanding, and the certainty of the words of
truth hence shall proceed, so that it will be a most
sure and safe oracle in all difficult soul cases, and
to determine all doubts and difficulties; for of old
the Israel of God would not venture upon any con-
-cern, nor attempt any design, without having first
enquired at the priests mouth, who only was to give
forth the mind of God, which will now be again renewed,
for those who are not admitted to this high calling of
the holy priesthood: for such honour these Saints
shall have above the lower ranks, as being not ordain
-ed by man, nor after the law of a carnal command
-ment, but by the impressed Seal of the mighty God.
Here need no epistles of commendation, the powers
of this priestly dignity will be sufficient orators to
recommend them; for great Signs and wonders will
be acted forth when the temple body of the Holy Ghost
shall come down and open itself in the priestly
ministration, every branch of which will have its
multiplying fruits for the praise-offering of the Sanc-
-tuary. I shall now declare what the testimony of
truth hath spoken in me, which is this, That what-
-ever God is or can do, the same will appear in and
amongst this priestly order; visions, proverbs, and
similitudes must cease, which as leading Stars
have been under the Sons ministration. This being

the fulness of time, in which the Father will shew himself plainly, without any figures or shadows, in the substantial body of power, uncessantly flowing, from which the New creation must bud out in a fresh glory, and all of the old fade and dye away.

But here it may be objected, Where are there any to be found of this royal priesthood, who may give forth a sealing evidence in this present time? They have indeed been long predicted of, but we would fain see some really instituted in this high order.

For answer to this I say, there may possibly be some who are advanced to a good degree of this high state, and who have passed through the first and second order; all which is an inward, secret, purifying work from sin, and holy ground made ready for the Righteous Branch, in its lily beauty to spring; which may be done without any great noise; for where Christ is come to offer himself once for all, then the next thing that follows is the coming of the Holy Ghost to reign all in all: wherefore we will believe and hope, there may be some under this peculiar ordination, though dispersed and unknown, who are all ready to enter upon the third degree, which is the spiritual rule and authority; for it is no less than a perfect regeneration that bringeth to this gate, because whoever enters here, must first have shaken hands with a worldly conversation, no more touching any dead thing; wherefore this state is not common or easily attained, but by such who are touched by love, and anointed for this holy Melchizedeck order, of their calling to which, none shall ever have cause to repent; for great are the royalties that will follow, according as hath been declared.

The Spirit of prophecy spake thus to me expressly, as the close of this subject, saying, I will choose a disciple-hood yet upon the earth again, who shall know me in my inward Spiritual figure; as in former time I was known in a visible humanity, by voice and shape; but now I am come to appear and walk upon invisible earth, which none but the Spiritual man understands my speech, or sees my transformed shape, to such who my chosen disciples are, I will familiarly appear; for behold, I come upon a new election am, who the Alpha and Omega is to call together such whose names are found in the crown number roll, one by one, till to the hundred and forty four thousand, for the increase and manifestation of this most holy priesthood; blessed are they that shall be the first foundation pillars hereof, So saith the Yea and Amen; for this will be the virgin church, upon whom no spot or wrinkle shall be found, for if found faulty, I cannot be their Priestly head, for the case is clean altered from what it was in the day of my visible corporiety, which was the first dawning of my day, in which the mixed and imperfect things among my disciplehood, could not so suddenly fly away; therefore a suffering state was to succeed after me, that so sin, by its daily dyings might expire, which among my old disciplehood; in that age, great effect did take, but yet deceasing before reaching to the full and perfect date of what was to be the churches primi-

-tive

state, now something greater and more perfect is to be revealed, after so long and cloudy a night of apostasy, where there has been a going back instead of going forward; but there is a star that shall arise out of the same light orb, whereof it shall be said, Behold, wisdom's day through dark clouds doth appear, out of whose virgin womb bright stars of glory generated are, innumerably, to make up that Temple-Church, all fair and chrystaline, terrible as an army with banners, that shall display my strength and power. This is the trumpet sound of Christ, the Lord's spirit, to such who of this high and holy order are, that they may break away from their iron yokes, and be unbound from all terrestrial things, for to come to be received into this new discipleshood, and with the Lord to have all freedom of speech. Oh! where shall we find any that shall, for this high and spiritual degree, all they have and are therefor to resign, that as fixed pillars for this first born church, they may come so to be. Lord Jesus, it is thy golden crook that must take hold; I see, for such a Priestly ministry.

I shall, before I conclude, answer some queries that may arise in the minds of some, as they read these prophetical Revelations, who may require some further satisfaction concerning the truth of these things.

The first objection that meets me, asking, How and after what manner are these great and deep mysteries revealed and made known? for we are in doubt whether any since the apostles days can have so pure and clear a discovery of the mind of God, by way of vision or revelation.

As to this, I answer; The thing is weighty, and may be allowed of to search and follow this query close and home; for too many there be that are pretenders to the gift of prophecy and revelation, whereby they put a cheat upon themselves and others, and bring themselves under that woe of taking up the Lord's Spirit for their covering, which is the greatest of all evils, to be under a spiritual fraud: Therefore I say, let every one search, try and examine, from what ground and spirit they come forth as the oracles of God, to give his mind out; for assuredly they will be called to a severe account by the Spirit of truth. Now as to this I will assure thee, (O querier) whoever thou art, it was my great fear and jealousy, even upon my first entrance into this ministration, and was made well aware of the wiles and subtilties of Satan, that was ready enough to mingle his deceits with truth; but divine wisdom was my counsellor and cautioner, and her Spirit became the conduct to truth, and Separater, she still throwing out what would not bear the touch of the burning stone, which wisdom had placed in the centre of my heart, by which a wonderful light of manifestation did Spring, for the knowledge of the truth, in the deep essentiality of it; the way, method, measure and rules of it, as experienced by me, I shall demonstrate, for the service and benefit of such as are true seekers and fervent lovers of truth, how they may come to know the true revelation of the Spirit of Christ, from those misled spirits that are apt to inject their motions, and so muddy the pure springs of revelation; for know, it is a nice and difficult matter to know the Spirits speech and voice in his day Since Christ the Lord's ascen-

ding, than what it was before, when as the Word of the Lord came escpressly to the patriarchs and prophets, articularly, by immediate voice; God was very familiar in way of speech, as with Abraham, Moses, and so to the prophets, till Christs time; but now in these last days he speaks to us by the spirit of his Son, which is the spirit of truth and comforter, that is the spirit we are to try, and to be probed by, whether or no he is come into us, as a spirit of prophecy and revelation, which you shall know first by way of preparation of the inward mind; for the speaking word or oracle of God must have a most holy separated place, distinct and apart from the outward man; for there is to be prepared an inward temple body, else no escpectation of the holy Ghost, without a suitable body be prepared for him, as the living ark, in which the oracle of truth only open, and shew the records of the heavens.

But it may be further queried, How can this temple body be raised up and kept so spiritually, as to be distinct and separated from the mortal body, with its senses and earthly motions?

I answer; Herein indeed lieth the great mystery of all mysteries, how to keep the spirit of the outward birth, with all his infecting multiplicities, from pushing into the inward court, where the Soul and God are to be in private counsel together; for if there be a breaking in of the troubled sea of thoughts, this is that which adulterates the pure revealed things, and brings a false covering upon them; therefore I shall give these following rules, as they were given me by the holy anointing, when I first sought this privilege of divine inspiration, I was counselled, as to the outward state of things, To avoid as much as I could, the choking entangling cares of this life, and also to se-

-quester myself from all worldly conversation, and give up spirit soul and body in pure dedication; the which I can say, in my measure I have been obedient to, and have found good things, as to the Spiritual part, have accrued thereby, which I shall never have cause to repent of, let my losses be what they can be, as to the worldly lot of things. Now the next rule, which is more interior and evangelical, as to the inward and holy place of the mind, For this take more special care, and keep the outward birth at distance from the Superior and inward birth; call in your heavenly guard upon it; enter into no parley with the outward man of reason, concerning spiritual matters, for you will find him a false prophet, and no way consonant to this ministration the Soul is waiting upon, therefore to watch and be in a defensive posture against all invasions of this kind. Then again take a further caution concerning a more finer, subtiltier sort of imaginariness, which comes in the appearance of Spirituality; here lieth the greatest danger for mistake, when seeming good motions do rise and spring, and yet but from the astral kingdom, but they are sometimes so divine as you can hardly discern them from the true teaching of the holy anointing; there are spirits that will put on such a priestly dress, like those that rose up against Moses, the Lord's infallible prophet, saying, "Are not we spiritual, and therefore may be admitted into the Secret of God with you, and there give our verdict as from the Oracle of God?" Thus we are in danger to be encompassed with spirits so finely clothed, as they would think much to be refused, but where the Urim and Thummim of sound judgment in such is come, that can only discern and taste

spirits of all sorts of qualities, natures and degrees; for I well know, a mind may be replenished with knowledge and understanding of divine mysteries from the outward tongues received and taken in, and yet have been kept strangers to the flowing springs of wisdom and revelation within, from whence the certainty of the true prophet is to be known; therefore let every one look to it, what they speak, teach, or write; for it will pass through the inward ground for trial, where the fiery region will prove it.

But now I shall come to describe the true and more certain way of divine openings and revelations; know then, where holy consecrations and special separations, as the foregoing preparation to this high ministration, those are, as such may come to feel in themselves one essential birth of life to spring, which is not to be catched in by verbal comprehension, knowledge or understanding; No such thing. But the spirit of truth and revelation openeth himself in the fiery essence of the soul, in a sweet silent stillness, whereout all thoughts are excluded; then doth the light ray of the Deity rise, and overshadow and fill the temple of the mind with light and glory, then will the soul sink away deeper and deeper into the abyss being, where the greatest of wisdom's secrets are to be known, when the spirit of the soul can, after this manner steal and slide away from time and mortal day, then open stands that gate that giveth entrance to behold

How blind to time, must that eye be,
Who would see the glories of Eternity?
Sure those who Heaven most desire,
They from all of the earth do most retire.

the glorified beings, and to hear the languages of that light world, which none else can hear but them that are got out of the noise of all other hearings, into that still and silent deep, where most pleasant joyful voices and sounds are heard, which entering through the several organs, as a fiery breath, and nothing of vocal words is either required or needed there: Now then by this you may judge, that pure and unadulterated revelation and vision of a true sight, is not so quickly hushed into, nor easily attained; it is a great and peculiar gift, and also requires great watchfulness, and attenders upon it, if any would enjoy and hold it incorruptedly: And that there may be no deceit in this matter, when you come to try your own and other spirits, take this observation further with you, If any one brings out a prophecy or revelation, take notice what defensive power and guard it hath upon it. The beloved John, when he had all those visions and revelations he gives an account how they were seen and heard by him; for saith he, I was in the Spirit on the Lord's day (and a good proof there was of it) as much as if he had said, That it was neither man's nor mortals' day that did rise and inclose upon him, but the one everlasting day, or Ancient of days, in whose light he had the glorious prospect of heavenly things themselves. Thus he was in the Spirit, which was his defensive power and guard, to keep out all other trifling Spirits. Observe this further, it is a much different thing for the mind and spirit of the soul to be caught and taken up into the Spirit pure and abstractedly; for then it is secured from mixtures; but when the Holy Spirit is come only into the property of our souls, giving forth

lustrous light and revelation, and in speaking fluently, yet hazardable to be twisted about from the Sky promoting essence, that ready and apt is to dash in upon the divine inspiring, as soon as it arises from its own centre deep. This I speak knowingly, having traced through the deep meanders, before I arrived to know the true and certain way of revelation, by which now I am put out of doubt concerning the true oracle speaking in the soul, as to my own particular, watching thereunto with heedfulness, for the keeping out all fluttering spirits that have their birth and nourishment from the astral and elementary region, that can go in and out for proving, till we are got beyond their kingdom. Now indeed when the spirit of the soul meets with such a pull up into the Spirit, as the beloved disciple, then it is out of all fears; but this is very rare, they are high favourites that do frequently meet with such transportations; but the other is more common and frequent to Saints, that lovers and enjoyers are of that ministration, for whose sakes I have been impulsed to open these secret things, that they may put on their impregnable strength of defence, for the preserving this great immunity, as the choicest of all of Gods favours, and that uncorruptedly as from the pure Spring of the spirit, then you will find every faculty tinged with the fiery glance of the Holy Ghost, as you see by the dark and hard body of iron, being inclosed with fire, it is so penetrated therewith, that it becomes as one and the same fire flame; but you must keep and feed it there as the Salamander,

which always liveth in the fire; after this manner doth the Holy Ghost, with his invisible flaming body, penetrate through the spirit of the soul, that it is encompassed with light, as the angel, which is said (Rev XIX, 17.) standing in the sun, all appearing as the very sun of glory; therefore highly valuable it is, for any saint to get such a clothing of the spirit upon them; for nothing of Adams weak or impotent nakedness can here be seen, but all glory, strength and power will be your habitation; therefore these are gifts to be much set by and desired, and not slighted or despised. Now having given a plain and experimental account of this nice and difficult point, which I hope may have reached to the satisfaction of the doubtful, I shall now, by virtue of a heavenly Commission given me from the Lord, give counsel and caution to three Sorts and degrees of persons.

The First of this is to them that do question, Whether there be any spirit of prophecy or revelation given forth since the apostles deceased; as believing all died with them? This would be a sad and deplorable thing, if God should since that age cut off the Spring of revelation from its original, that so the sheep and Lambs of Christs flock should no more expect to be fed from the fresh springing pastures, where no footing hath been, as also to drink of those flowing rivers of life that renew daily from the fount of the Godhead; let such but call to mind and consider those many scripture prophecies and promises concerning the continuation of this gift unto the very end of time, both in the old and new Testament; I shall mention only some of the latter; John 14. 16, 17, 18. 2 Cor 4. 8 Cor 2. 10, 11, 12, 13, 14

John 2. 28. Heb. 8. 9, 10, 11. Many more than these scriptures could call up for confirmation of the continued run of the Spirit throughout all ages, Christ by his Spirit comforting us, saying, Lo he would be with his to the end of the world. Now, as from the Lord, I beseech you, not to eclipse the light of the day-star (2 Pet. 1. 19.) in your own Souls, nor quench the Spirit, nor despise prophesying, then may the witness of Jesus rise in you, to confirm this most glorious ministration, as a burning lamp of revelation.

A word of love caution is to another sort of persons, who are entered into this ministration, in its first degree, and are under the Spirit's discipline and teaching; the word of Counsel, from the Father of Spirits, is this, That they keep precisely to the rules and laws of the Spirit; for there will be expected from such more shining and singular conversation, shewed forth in a self-denying life, dying to all of those mortal things and sensual enjoyments, that strangle and choke the fiery breath of the holy Spirit, to stop it from kindling further and deeper in the Soulish essence, that so there may be a coming up to a mighty increase and fruitfulness in the love and unity of the Spirit, having all tenderness to support, love and cherish each olive plant that springeth out of this Eden garden, which is watered by the holy mists and dropping dews of the spirit.

Now to the third sort, this word of wisdom and counsel doth greet them, whom we discern to be of a high and lofty stature, having shot forth their branches in great lustre and glory, as having got beyond all declarative revelations and teachings, as not receiving or needing any, but what their own centre of light will supply them withal,

here-from inclining to slight what lies in bank and store with their fellow-labourers for this same treasure, to such this word is sent, that they carry it in great humility and lowliness of mind, preferring each one's gift before, or as their own, maintaining all sweet and lovely fellowship, with those of lower or higher degrees, in mutual concord and harmony, for the maintaining a holy fraternity and spiritual neighbourhood, although each Saint may have a full provision and plentiful portion of spirit in themselves, so as they have no dependence on another, yet love is freely communitive, and disperseth itself in great variety, so as what one Saint is gifted and furnished with, the other may want of that sort and kind, and so a heavenly traffic and correspondency may be maintained, feeding and feasting with each other, on the various fruits, as all springing from one stock and tree of life; for it is experienced, that much increase of the holy anointing hath flown forth by the converse and declaration of divine inspirations, from one Saint to another, the which hath begotten a new and spiritual generation, as in former ages, so in this, sending forth divine sparks of light and love, for the gathering in of the holy priestly train, that are to make up the temple glory, till the which shall come to be completed, there will be all need of this holy inspiring breath to be breathed from one to another, whether by vocal voice, inspeaking or converse, as the holy Spirit shall go forth in its various operations, for the edifying of the body of love, for a holy convocation to the Lord.

In the hopeful escpectation of which, I have been

driven to disclose these great and deep secrets, being assured, That this generation shall not pass away before there shall be a fulfilling of what hath been revealed and prophesied of in this little tract; and blessed are they that shall have their lot and portion herein: There is a rich bank yet behind, from whence the oily Springs do fill, that may be emptied forth, when vessels are made more fine, and ready thereof to take in; for the which we shall wait and seek to find some such for to partake of that rich and weighty prize, that yet lieth in the Secret and eternal mine; for there is a Valley deep which under, the water of life doth lie, that will bring forth the fruitful olive plants, that shall be there fed and nourished hiddenly, till of a strong and full grown stature in spirit and power they may come for to be; then will they shew themselves to the true Israel of God universally, that the Priestly kingdom may come for to spread and flourish everywhere, in power and great glory, Sealed with mission of the Holy Ghost, acting and going forth in signal miraculous working powers, for confirmation of the truth of this dispensation, in such a way as none shall resist, nor any dark magician shall be able to counterfeit; for so strong and impregnable is the foundation of this temple body of glory, that neither dragon, beast, or false prophet shall be able it to undermine, it being built and compacted together of precious sapphire stones, transparent for beauty and glory, the jaspar stone being both foundation and covering thereon, then will the shout of

a thing be heard in the land of salvation.

Oh! ye holy and elect of God, wherever you have been hid, appear, if you have put on your anointed shield, promote and help forward this royal priesthood, wherein the lively express of the Holy Ghost is to be manifested: Oh! that some such might be known, that hereto do give themselves, and mind no other thing, as the Lords approved workmen, that may come to build up the inward Priestly temple, whose furniture and glory shall be the gifts and powers of the Holy Ghost. And now, what have I more to do, but to wait in hope, that the pure flaming spirit may henceforth go forth to gather in this Priestly host, who, as in a wreathed chain of love, united may be inseperable, that so we may come to take our degrees of prophets, priests, and kings, for the making good what hath been in this treatise revealed; which though in the form of a dead letter, yet, O God, as the author hereof, did in the writing meet with a mighty flow of the anointing presence; So let the same outflowing spring accompany such whom thou hast ordained to be taken into this holy Priestly order, to which give thy Amen, O great High Priest, to whom the glory hereof doth belong. Even so let that kingdom come into this world, that shall consist of kings, priests, and prophets; with all such righteous plants, let the whole earth be planted, for joy and praise to him who is the Ancient of Days. Hallelujah to him who is King of Kings.

THE END.

# NOTE.

Some spelling, and a few obsolete words-re-
-garding the meaning of which no doubt what-
-ever existed,- have been modernized, but for the
most part the copy has been followed. Ch. Page 8,
line 22, the author's word is "wafaring".

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The revelation of Revelations; particularly as an essay towards the unsealing, opening, and discovering the seven seals, the seven thunders, and the new-Jerusalem state. Glasgow, Reprinted from an original copy by John Thomson, 1884.
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1. Mysticism--1450-1800. I. Title.

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